THE IEWES DELIVERANCE

Out of BABYLON, and the MYSTERY OF OVR Redemption;

Plainely demonſtrated in ten Sermons, vpon the 126. PSALME.

Viz.
1. *Sions Salvation.*
2. *The Saints ſecuritie.*
3. *The Free-mans frankincenſe.*
4. *The Atheiſts acknowledgement.*
5. *Gods goodneſſe.*
6. *The Godlies gladneſſe.*
7. *The Priſoners Petition.*
8. *The commoditie of the Croſſe.*
9. *The Captives caſe.*
10. *The Chriſtians comfort.*

Preached in Yorkſhire, By IOHN HVME, *Miniſter of the Word; and now publiſhed by Authoritie.*

PSAL. 53. 6.

O that the ſaluation of Iſrael were come out of Sion! when God bringeth back the captiuitie of his people, Iacob ſhall reioyce, and Iſrael ſhall be glad.

LONDON,
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BRITISH MUSEUM

The names of thoſe Commentators, who haue Written vpon the Booke of PSALMES, from whom are many things borrowed for the adorning of this WORKE.

Auguſtinus.
Chryſoſtomus.
Hieronymus.
Hilarius.
Baſilius.
Theodoretus.
Gregor. Mag. in Pſ. Pœnit.
Lyra.
Hugo Cardinal.
Dionyſius Carth.
Ludolphus Carth.
Fran. de Puteo Carth.
Iacobus de Valentia.
Petrus Alliacus in Pſalm. Pœnit.
Bellarminus.
Lorinus.
Agellius.
Remigius.
Pomeranus.
Ianſonius.
Ianſenius.
Haymo Epiſc. Halberſt.
Oſorius.
Tittelmannus.
Geſnerus.
Genebrardus.
Bartholomæus.
Caluinus.
Rollocus.
Heſhuſius.
Bucerus.
Mollerus.
Muſculus.
Marloratus.
Fabritius.
Helmichius.
Sculletus.

Iunius & Tremelius.

The Words of the PSALME.

A Song of Degrees.

VERSE I.

WHen the Lord brought againe the captiuitie of Sion, we were like vnto them that dreame.

VERSE II.

Then was our mouth filled with laughter, and our tongue with ſinging.

VERSE III.

Then ſaid they among the Heathen, the Lord hath done great things for them.

VERSE IIII.

The Lord hath done great things for vs, whereof wee reioyce.

VERSE V.

O Lord, bring againe our captiuitie, as the Riuers in the South.

VERSE VI.

They that ſow in teares, ſhall reape in ioy.

VERSE. VII.

He that now goeth on his way weeping and beareth foorth good ſeede, ſhall doubtleſſe come againe with ioy, and bring his ſheaues with him.

SIONS SALVATION,

OR

THE DECLARATION OF THE IEWES deliuerance.

THE FIRST SERMON.

PSAL. 126.

When the Lord brought againe the captiuitie of Sion.

IO passe ouer the Title of this Psalme, *A song of degrees*, as not much materiall, whether it bee so called, for the lifting vp of the voyce in the tune, as some haue coniectured, or, because it was sung vpon the Staires of the Temple, as others haue ghessed; or for the excellency of it, which is most probable, sith it containes a Declaration of the

ὠδὴ τῶν ἀναβαθμῶν, Sept. *consule Lorinũ, Hugonem Cardinalem, Helmichium & Fabritium, de hac inscriptione.*

Iewes deliuerance from the ſeruitude and ſlauerie of the brutiſh Babylonians and cruell Chaldæans: which was a type and figure of our redemption, from the bondage and captiuitie of ſinne and Satan: it may be diuided into theſe three principall parts or mayne branches, *viz.*

Lege Tilemnū, Heſhuſium, in hunc Pſa'mum.

The diuiſion of the Pſalme.

1. A commemoration of their deliuerance, together with the ſequels enſuing thereupon, from the firſt Verſe vnto the fift, *viz.*
   1. Their coadmiration, *Verſ.* 1.
   2. Their congratulation, *Verſ.* 2.
   3. The Heathens confeſſion, *Verſ.* 3.
   4. Their owne confirmation, *Verſ.* 4.
2. A comprecation, or a ſupplication to God, for the accompliſhing and perfiting of the ſame, *Verſ.* 5.
3. A conſolation to the captiue Iewes in ſpeciall: but generally to all the faithfull that lye vnder the croſſe, and grone vnder the burden of their ſinnes, *Verſ.* 6, 7.

The firſt generall part.

In the Declaration or Relation of their deliuerance, in theſe words, *When the Lord brought againe the captiuitie of Sion*, we may obſerue:

1. A Redeemer, *The Lord.*
2. The partie redeemed, *Sion.*
3. The redemption, *in bringing againe their captiuitie.*
4. The circumſtance of time noted out in the particle, *When.*

Their principall deliuerer, the Lord.

Their deliuerer was principall, and inſtrumental; principall God himſelfe. Inſtrumentall, *Cyrus* whom the Lord ſtirred vp to ſet his people at libertie, who had now ſerued vnder the yoke of the King of Babel, no leſſe then three ſcore and ten yeeres, as it was propheſied aboue an hundred yeeres before the birth of *Cyrus*. Cyrus, *thou* * *art my Sheepheard, and ſhalt performe all my deſire, ſaying to Ieruſalem, thou ſhalt be built; and to the Temple, thy foundation ſhall ſurely be laid:* and albeit *Cyrus* may be thought

* *Iſai.* 44. 28.

to

to haue beene wiſe and hardie, noble, and expert in marſhall policie, yet becauſe that valour auaileth man nothing, if hee haue not the Lord aiding and aſſiſting: the Pſalmiſt doth aſcribe their deliuerance to the Lord onely, *Nam eius eſt liberare cuius eſt in captiuitatem tradere*; for as by the Lords permiſſion they were led into captiuitie, ſo onely by his power they were ſet at libertie. When the Iſraelites had ſerued in a ſtrange Land foure hundred yeeres, it was not *Moſes*, but *Iehouah*, that brought them out of the Land of Egypt, and out of the Houſe of [b] bondage. In like manner it was Hee and not *Deborah*, that freed them from *Iabin*, after they had beene vexed twentie yeeres vnder the [c] Cananites. It was Hee and not *Gideon*, that brought them out of the hands of the Midianites, after ſeuen yeeres [d] ſeruitude. It was Hee and not *Ipthah*, that deliuered them from the Phyliſtims and Ammorites, after eighteene yeeres [e] oppreſſion. Although in all theſe Hee did imploy *Moſes* and *Deborah*, *Gideon* and *Ipthah* as inſtruments for their deliuerance; and ſo it was not *Cyrus* valour, but the Lords power, not his policie, but Gods wiſedome that ouerthrowing the enemie gaue to *Cyrus* the victorie, and put it into his heart to ſet his people at libertie, for he vp-held his hands to ſubdue Nations, *Hee did weaken the loynes of Kings, and did open the doores before him, he did goe before him, and made the crooked places ſtraight; and hee did breake the brazen doores, and burſt the yron* [f] *barres*. From whence wee may ſee that if the Lord had not inabled *Cyrus*, hee of himſelfe could haue done nothing, and therefore their deliuerance is attributed to God alone, who is here for his power called *Iehouah the Lord*.

ἀ'ρέτη ἀδ'ην φέρει βροτοῖσιν ἰς μὴ τὸν Θεὸν χρήσιμον ἔχει, Eurip. *Muſculus in* ✻ *Pſal.* 14.

b *Exod.* 20. & *Pſal.* 106.

c *Iudg.* 4. 3.

d *Iudg.* 5. 2.

e *Iudg.* 11. 8.

f *Iſai.* 45. 12.

Neither without reaſon, ſeeing he was onely able to free them from the ſeruitude of that proud King and ſauage Nation. *Ieruſalem was made ſo ſolitarie, that notwithſtanding her continuall lamentation among all her Louers, ſhee found none to comfort her:* [g] *all her friends were become her enemies:*

g *Lam.* 1. 1. 2.

enemies: *Mount Sion was ſo deſolate, that Foxes runne vpon*
h *Lam.* 5.18. h *it. What thing* (ſaith *Ieremiah*) *ſhall I liken to thee, O daughter of Ieruſalem, what ſhall I equall to thee, that I may comfort thee, O Virgin, daughter of Sion? for thy breach*
i *Lam.* 2 13. *is great like the Sea who can heale* i *thee? for her bruiſing was incurable, her wounds were dolorous, there was none to pleade her cauſe, none to apply a plaiſter; there were no medicines nor helpe for her; all her Louers had forgotten her, and ſought her not, for the Lord had ſtriken her with a ſharpe*
k *Ierem.* 30.12, 13, 14. *Bern. in Cant.* *chaſtiſement, and with the wound of an* k *enemie:* and now it onely remayneth, that *vnde morbus irrepſit, inde remedium intret*, from whence came the ſore, from thence ſhould come the ſalue, and it is the Lord that killeth and
l *Deut.* 32.39. giueth l life: woundeth and maketh whole, bringeth
m *1. Sam.* 2.6. downe to the graue, and raiſeth m vp: who according to his promiſe gaue health vnto her, and healed her of her
n *Ier.* 30.17. n wounds.

This ſerueth for our inſtruction, whenſoeuer we are deliuered out of any trouble or affliction, to impute all the praiſe to God alone. *Iehoſaphat*, when the Lord had giuen him a maruelous victorie againſt his enemies, hee returnes to Ieruſalem praiſing God with Viols, Harps and
o *2. Chron.* 20. 1.6 29. *Templum Orationum.* Trumpers, aſcribing vnto the Lord all the glorie o thereof. *Theodoſius* being told of the wonderfull ouerthrow of the Vſurper, *Iohn* his aduerſarie, he and all his followers reſorted to the Temple, where they paſſed ouer the day with praiſe and thankſgiuing, acknowledging that God by his owne Arme and power had caſt downe that Ty-
Socrat. hiſt. Eccl. lib. 7. cap. 23. rant. And *Fl. Heraclius* being deliuered from *Coſroe* the King of the Perſians, and hauing his Kingdome freed from his tyrannie, did in the hight of his triumph at Bizantium,
Δόξα ἐν ὑψίστοις θεῷ ὅτι διέῤῥηξε σιδηρᾶς πύλας, καὶ ἠλευθέρωσε ἁγίαν βασιλείαν Ἡρακλίου. openly praiſe God for his deliuerie, and the more to ſhew his thankfulneſſe, did cauſe to be ſtamped vpon his coyne with his owne Image, theſe words, *Glorie bee to God in heauen, becauſe he hath broken the yron doores, and hath deliuered the holy Kingdome of Heraclius:* if then wee bee freed

freed from persecution, let vs confesse with *Dauid*, that *salvation is of the* p *Lord:* if we be brought from the jawes of death and the gates of the graue, let vs say with *Ezekiah*, *the Lord was readie to saue* q *mee:* and if wee bee brought from the deepe of destruction, and the very gulfe of hell; let vs acknowledge with *Iona*, *that mercy and salvation is of the* r *Lord*, *for the salvation of the righteous is from the Lord: and he is their strength in the day of* s *trouble:* and therefore it is said here, that *the Lord brought againe the captivitie of Sion.*

Reuss. in Symbo. in Cæs. Rom. classe 2.

p *Psal.3.8.*

q *Isai.38.20.*

r *Ion.2.9.*

s *Psal.37.39.*

Moreouer, here we ought to learne in whom we should put our confidence, and on whom wee should rely in time of trouble, not in man, nor in his strength, for cursed is the man that putteth his trust in man, and maketh flesh his arme, and withdraweth his heart from t God: not in riches, nor gold, for they cannot saue vs in the day of the Lords anger and wrath, they cannot deliuer vs in time of vengeance and u indignation: not in the multitude of alliance and acquaintance, for they, in time of aduersitie, like *Dauids* familiars, will flee from vs; and like *Iobs* friends, will forsake vs, not in Idols and works of mens hands, *which haue eyes and see not, eares and heare* x *not*, and so cannot helpe vs; nor yet in Saints deceased, who neither heare nor see vs, all these like an Egyptian reede, and like a broken staffe will faile vs, if we leane vnto them; but we must trust in him, whose all-seeing eye doth behold our afflictions; and whose all-hearing eare is euer open to harken to our lamentations; and whose powerfull hand is euer able to helpe vs out of all our tribulations; in him we must trust, who onely can see the seruitude of his y Israelites; in him who can heare the complaint of z *Dauid*; in him that can bring *Ioseph* out of prison; *Daniel* out of the Den; and *Ieremiah* out of the Dungeon: in him who can restore sight to blind *Bartimeus*; health to sicke *Ezekias*; limmes to lame *Æneas*; and life to dead *Lazarus*; yea, and blessed are they *whose hope is in God, and who trust in*

t *Ier.17.5.*

u *Pro.18.11. Eccles.5.1. Ezek.7.19.*

x *Psal.115. Quis tam demens qui arbitretur aliquem quod ipse non habet dare alteri posse, Lact. lib.1. cap.15. de falsa Relig.*

y *Exod.3.7.*

the Lord that brought againe the captiuitie of Sion:

The instrumentall deliuerer, *Cyrus.*

Their instrumentall and subordinate deliuerer was *Cyrus*, of whom (though hee bee not named in this place) it shall not bee much impertinent to the purpose, to speake of some things commended in him, and to bee imitated of vs, as

Many worthy and commendable parts in *Cyrus.*

First, his thinkfulnesse.

a *Isa.* 36. and 37. chapters.
b *Dan.* 4. 37.
c *Ezr.* 1. 2. 2. *Esd.* 2. 3.

First, his mindfulnesse of Gods gracious goodnesse towards him, in his preferment and promotion, for whereas the Lord had giuen into his hands all the Nations of the Earth, and had made him as sole Monarch in the East: hee did not take the praise thereof to himselfe, like *Zancherib*, bragging of his owne [a] strength: nor like *Nebuchadnezzar*, boasting of his owne [b] power; but hee acknowledged all to haue proceeded from the God of [c] heauen, a memorable president to bee imitated and thought vpon, by all who are beyond their expectation placed vpon the Stage of preferment, *for promotion commeth neither from the East, nor from the* [d] *West*, but from him who arrayed *Ioseph* with fine lining and gold [e] rings; *Mordecai* with the Kings apparell and Crowne [f] Royall; *Daniel* with purple and chaines of [g] gold; and who brought *Saul* from seeking his fathers [h] Asses; and *Dauid* from the [i] sheep-cote, to hold the Scepter and weare the Crownes of Princes; *for thus shall it bee done to the man whom the King* (the King of Kings) *will honour.*

d *Psal.* 75. 6. 7.
e *Gen.* 41. 42.
f *Esth.* 6. 8. 11.
g *Dan.* 5. 29.
h 1. *Sam.* 9.
i *Psal.* 78. 71.

Secondly, his obedience to perform Gods will.

Secondly, his mindfulnesse of Gods Precepts, whereby it was foretold many yeeres before, that Ierusalem and the Temple should bee reedified and repayred by him, and withall his willingnesse and obedience to performe the same; for first, by publike Proclamation hee giues the Iewes libertie to returne to raise the walls of the Citie, and to reare the Temple [k] againe; and besides he restores all the Vessels of gold and siluer, to the number of fiue thousand and foure hundred to *Zerubabel* the Prince of Iudah, which *Nebuchadnezzar* had taken out of the Temple. A commendable patterne to be followed of all Peeres and

k 2. *Chro.* 36. 23. *Ezr.* 1. 1.

and higher powers, they ought not with *Manasses* to pollute the House of [l] God: with *Shishake*, King of Egypt, to rob [m] it; or with *Antiochus* to ransacke [n] it, but with *Ioash* to repayre [o] it; with *Iosiah* to renew [p] it; and with *Cyrus* to reare it and raise it againe.

l 2. *Chron.* 33.
m 1. *King.* 14. 26
n 1. *Macc.* 1. 21, 22.
o 2. *Chron.* 24.
p 2. *Chron.* 34.

Thirdly, he was benigne and bountifull and liberall, to all such as were imployed in this worke, or resorted home to Ierusalem; for all such as through pouertie were not able to returne, hee caused to bee relieued with siluer, gold, substance, cattell, and willing [q] offerings, strictly charging and commanding that for the building of Gods House, the expences and charges should be raised out of his [r] reuenues: if all Christian Princes were as forward as he was, the Foxes durst not so boldly walke vpon Mount Sion, nor the little Cubs destroy her Vines, nor deuour her Grapes. What is the cause that euery where wee see so many Churches ruinated, and so many Chappels razed to the ground; the Lords Houses so defaced, and his Seruants so disgraced? but because *Nabothś* Vineyard is impropriated to be *Ahabs* [s] Orchard; and Strangers eate *Panem sanctificatum*, the hallowed bread which belonged to *Aaron* and his [t] sonnes: and our great ones like *Nebuzaradan*, with their vnhallowed hands doe rob Gods House of it [u] treasure. Hence it is that in many places the estate of the Church is like vnto that of the Iewes: *The carued worke of Gods House is broken downe with Axes and Hammers: the Synagogues of God are burnt vp, and the dwelling place of his Name is euen defiled, and pulled downe to the* [*] *ground.* Hence it is that so many poore Ministers are dieted with *Michaia* with bread and [x] water, and are apparelled with *Danids* seruants, with garments cut off by the [y] buttocks, and goe like famished Nazarites, with a visage blacker then a [z] cole, and trauell like the Gibeonites with torne clothes and clouted [a] shooes, but let all Symoniacall and sacrilegious persons take heed of the curse that hangs ouer them, for spoiling of Gods Church, and

q *Ezra* 1.
r *Ex.* 6.
s 1. *King.* 21.
t *Exod.* 29. 32, 33.
u 2. *King* 25.
* *Psal.* 74.
x 1. *King.* 22. 27.
y 2. *Sam.* 10. 4.
z *Lam.* 4. 8.
a *Iosua* 9. 5.

Thirdly, his liberalitie to the poore Iewes.

and pilling of his Miniſters; *For you are curſed with a curſe, becauſe you haue ſpoiled mee* (ſaith the Lord) *in Tithes and* b *Offerings.*

b *Mal.*3.8.9.

Fourthly, his wiſedome and valour in Martiall affaires.

Fourthly, I may obſerue in *Cyrus*, wiſedome ioyned with valour, policy with power: the Prophet ſetteth downe, the fierceneſſe and furiouſneſſe of the Chaldæans, by comparing them for forwardneſſe, to Leopards: and for their fierceneſſe, * to Wolues; beaſts ſo rauenous, that the one for eagerneſſe leapes and jumps; and the other, with open mouth, for greedineſſe runnes vpon the prey: by which compariſons, hee manifeſtly expreſſeth the nature and condition of that ſauage Nation; yet the Lord inabled *Cyrus* to ſubdue them, and girded him with ſtrength and power to ouer-come c them; and as hee inabled him with power and valour, ſo he indued him with wiſdome and policy. Babylon was immured with ſtrong Walls, ſo fortified with Rampires and Towres, ſo impeopled with thouſands of Souldiers, and ſo fenced with the Riuer Euphrates, that to the Inhabitants it ſeemed inuinſible; and therefore *Balthaſar* with his Princes fearing no danger, ſits ſecurely, feaſting and drinking in the ſacred Cups: but *Cyrus* diuides the Riuer into ſo many Channels, that hee with his Souldiers paſſe through ſafely, and ſo comes vpon the Chaldæans, as *Gideon* came vpon the Amalekites, at vnawares; and whilſt they are in the height of their jollitie, the Medes

* *Hab.*1.8.

c *Iſai.*45.1,2, 3,4,5.

*Vide Diod. Sicul rerum antiq. l.*3.*c.*4. *de ædificatione Babylonis capit vrbem Cyrus, quam vel humano opere extrui potuiſſe, vel humana virtute deſtrui poſſe, vtrunq; pene incredile apud mortales erat. Oroſius.*

Inuadunt vrbem ſomno vinoq; ſepultam.

enter into Babylon, as the Græcians entered Troy, whilſt ſome of them are drowſie through ſleepe, and ſome drunke with wine. Wiſedome and valour are required and expected in Rulers, and ſpecially in a Warriour; hee muſt not be like *Rehoboam*, a child and e faint-hearted: nor yet like *Ahab*, too aduentureſome and f forward; but like *Iudah*, bold as a Lyon, and yet like *Dan*, wiſe as a g Serpent. *Ioſuah*, though hee was animated and incouraged by the Lord

e 2.*Chro.*13.7.
f 2.*Chron.*18.
g *Gen.*49.9. and 17.

Lord himselfe to fight against all the Kings of [h] Canaan; yet warily he sends Spyes to view and search the [i] Land, and politikely lyes in ambush, and takes the Citie of [k] Ai. *Iudas Maccabaeus* was strong & valiant from his [l] youth; yet priuily he assaults his Enemies in the night, comes vpon them at vnawares, and burnes vp their Townes and Cities on a [m] sudden.

h *Ios.1.*
i *Ios.2.*
k *Ios.8.*
l 1.*Macc.2.66.*
m 2.*Macc.8.*

Now omitting to speake of *Cyrus* his education, which some haue thought to haue beene vnder *Daniel* in the Palace of Shusan, in the Prouince of Elam, and other memorable gifts wherewith God had indued him, lest I should bee too prolixe and tedious; yet in that the Lord vseth him as an instrument, to deliuer his people out of the hands of their Enemies: it should animate and encourage all Christian Princes to fight the Lords battels manfully, in resisting all the Enemies of the Truth, to Gods glorie and the good of his Church. God promised and purposed to roote out the prophane inhabitants of Canaan, and yet he excites *Moses* and *Aaron*, *Iosua* and *Caleb*, to warre against them: the Lord can with water drowne his Enemies, as hee did the [n] Egyptians: by an Angell destroy them, as he did the [o] Assyrians: with a noyse to affright them, as he did the [p] Aramites: and fell them with haile-stones, as he did the [q] Ammorites: yet to verifie his word, *Whosoeuer sheddeth mans blood, by man his blood shall bee* [r] *shed*: Hee will vse man as an instrument, to punish the crueltie of man. God in his Decree and iust Iudgement, hath determined to destroy and ouerthrow this Westerne Babylon, and though hee might destroy it with fire from Heauen, as he did [s] Sodom; yet will he haue the Inhabitants of the earth to bee instruments and agents herein. *For the Kings of the earth shall make her desolate and naked, they shall eate her flesh and burne her with* [t] *fire*. And who knowes whether euen this bee not the time appointed, for the destruction and desolation of that whorish Citie and bloody See? For the deliuerance of Gods Saints from all

n *Exod.14.*
o *Isa.37.36.*
p 2.*King.7.6.*
q *Ios.10.11.*
r *Gen.9.*
s *Gen.19.*
t *Reuel.17.16.*

Antichriſtian and Babyloniſh bondage, and for bringing *againe the captiuitie of Sion.*

But mee thinks, I heare how the Aduerſarie inſults ouer the Saints, as if they had the better of them; nay, the whole victorie, and had carryed them already into captiuitie, boaſting and bragging of the equitie of their Cauſe, the truth of their Profeſſion, and the ſoundneſſe of their Religion: but I anſwere them, It was for no goodneſſe that was in *Nebuchadnezzar*, that the Lord deliuered his people into his hands, for his Idolatrie was great, greater was his crueltie, and greateſt was his pride. As for his Idolatrie, it was ſuch, that according to the cuſtome of other Heathen, when they were about to enterpriſe any thing, they were wont to immolate and ſacrifice vnto their heatheniſh Gods, and by the looking into the intrailes of the beaſt ſacrificed (where the Deuill gaue them ſome ſigne) they conie&tured what would be the end and euent of their enterprize; ſo *Nebuchadnezzar*, doubting whether hee ſhould wage warre againſt Ieruſalem or the Ammonites, did immolate and offer ſacrifice vnto his Idols and Gods.

It is not for any reſpect that God hath to the wicked, that hee ſuffers often his children to be oppreſſed and vexed by them.

——pecudumq́, reclusis.
Pectoribus, inhians ſpirantia conſulit exta.

He ſtood at the parting of the way, and did looke into the [u] *liuer.* As for his crueltie, *hee made the whole world as a wilderneſſe, he deſtroyed the Cities thereof, and opened not* the houſe *of his* [x] *priſoners.* And as for his pride, the holy Ghoſt calls him *Lucifer*, the ſonne of the morning, who ſaid in his heart, that he would *aſcend into heauen, and exalt his Throne aboue the Throne of God, hee would aſcend aboue the heigth of the clouds, and bee like the moſt High.* Now, I hope, our Aduerſarie will not ſay, that for any deſert in *Nebuchadnezzar*, the Lord put his people into his hands; no more is it (may I ſay) for their merits or works of ſupererogation, or for the worth and worthineſſe

[u] Ezekiel 21. 21.

[x] Iſa. 14. 61, 17.

Ibid. verſ. 12, 13, 14.

neſſe of their *Nebuchadnezzar*, their high Prieſt, their Prince, their God, that the Lord ſuffered, and in many places as yet doth ſuffer his owne to bee vnder them in captiuitie: for their breaden God, their woodden Images, their canonized Saints, &c. paint out their foule Idolatrie; their torturing and tormenting, martyring and maſſacring of Gods Seruants, doth fully paint out their cruelties; and his Holineſſe aſſuming vnto himſelfe, and their attributing vnto him all power in Heauen, Earth and Hell, doth demonſtrate their vanitie and ignorance, and his ambition and inſolence. But as the Iewes tranſgreſſions were the cauſe of their captiuitie, ſo our ſinnes are the cauſe of our afflictions. And if you would be further ſatisfied why the Lord did, and doth often ſuffer the wicked to preuaile againſt the godly: let vs to his glorie and our owne ſhame confeſſe, firſt, that our wickedneſſe is the cauſe thereof. Why was the children of Iſrael deliuered into the hands of the Philiſtimes fortie yeeres? *becauſe they did euill in the ſight of the* x *Lord.* The caſe is ours, it is for our ſinnes that the Lord ſuffers vs often to haue the ouerthrow of our enemies. *The wicked flee when no man purſueth, but the righteous are bold as a* y *Lyon*, ſaith *Salomon*; doth not the Lord himſelfe plainly tell vs, that if we harken diligently vnto his Voyce, and doe his Commandements, *then we ſhall be bleſſed when we come in, and bleſſed when wee goe forth; our enemies ſhall bee ſmitten before our face, they ſhall come out one way againſt vs, and flee ſeuen wayes before vs:* but if we doe not harken to the Voyce of the Lord, nor obſerue his Statutes, then the Lord will cauſe vs to bee ſmitten before our enemies: *Wee ſhall goe out one way againſt them, and flee ſeuen wayes* z *before them.*

Foure reaſons why the godly are often ouerthrowne by the wicked.

1. Their owne ſinnes generally.

x *Iudg.*13.1.

y *Prou.*28.1. *Leuit.*26.36.

z *Deut.*28.

Againe, it is to be doubted there bee too many curſed *Achans* amongſt vs, whoſe heart is onely ſet vpon the accurſed thing, I meane, their mind is not to fight ſo much for Gods glorie and the good of his Church, as it is for

2. The couetous mind of common ſouldiers.

the prey, the accurſed Babyloniſh garment and ſiluer Shekels, this forced the children of Iſrael to flie before the men [a] of Ai, and this may be the cauſe why we flie before the face of our Enemie.

a *Ioſ.* 7.

3. Want of deuotion amongſt our ſelues.

Thirdly, there is but too little deuotion amongſt vs: we are not ſo feruent in prayer, nor ſo zealous in our ſupplications to God as wee ought: doe wee not remember that when *Moſes* hand was lifted vp that Iſrael preuailed, but when his hand fell downe, then *Amalek* [b] preuailed: it was not *Ioſuahs* ſword, but *Moſes* wordes: not *Ioſuahs* power, but *Moſes* his prayer that diſcomfited *Amalek*.

b *Exod.* 17. 11.

4. For the wickeds further condemnation, and the godlies triall and humiliation.

Laſtly, the Lord doth often ſuffer the wicked to haue the better hand of the godly, for the ones humiliation, and for the others deſtruction. Doe we not read in that lamentable conflict betwixt the children of *Beniamin*, and the children of *Iſrael*: *Iſrael* had the better part, firſt, in the equitie of the cauſe, for both the wickednesſe was committed amongſt the *Beniamites*; and then they maintayned their folly in not harkning vnto the good aduice of *Iſrael*, and deliuering vp the offendors *the children of Belial*, to ſuffer for their lewdneſſe and to put away euill from *Iſrael*. Secondly, there was great oddes in number, for *Iſrael* was almoſt twentie for one. Laſtly, they were permitted and licenſed by the Lords owne mouth to goe againſt them, and yet for all theſe they were twice diſcomfited, and fortie thouſand of *Iſrael* ſlaine; but what, did this worke contrition and humiliation in *Iſrael*, for they ſorrowed and *wept before the Lord*, but in the other pride and preſumption, for they ſaid among themſelues, *they are ſmitten downe before vs as at the firſt*; but what followed in the end, *Iſrael* hath the victorie; the *Beniamites* are wholly ouerthrowne, ſauing a few that fled to the wildernesſe vnto the rocke [c] Rinnon; theſe are the reaſons why the Lord doth often ſuffer the godly to haue the ouerthrow by their Aduerſarie; but if the godly would preuaile againſt their Enemie, they muſt not doe euill in the

c *Iudg.* 20.

the ſight of the Lord, they muſt ſtone out all accurſed *Achans* forth from amongſt them, they muſt lift vp their hands: nay, their hearts vnto the Lord, and they muſt weepe and lament before him, then *gird your ſwords vpon your thigh, O you moſt mightie, according to your worſhip and renowne: good lucke haue you with your Honour, ride on becauſe of the Word of Truth, of Meekneſſe, and of Righteouſneſſe, and your right hand ſhall teach you terrible* [d] *things:* pull downe the walls of Iericho; ſtrew the gates of Sichem with ſalt; burne vp the Citie of Ai, for *bleſſed is hee that rewardeth Babylon as ſhee hath ſerued vs, yea, bleſſed ſhall hee bee that daſheth her children againſt the ſtones*, and aſſure your ſelues, that as the Lord hath decreed, ſo in his owne time *he will bring againe the captiuitie of Sion.*

d *Pſal.*45.

Captiuitie is twofold, Corporall of the body, and that either impriſonment, as *Ioſeph* in *Pharaohs* chiefe Stewards [e] houſe; and *Ieremie* in the houſe of [f] *Ionathan* the Scribe, or elſe ſeruitude and ſubiection that one Nation is to another, as *Iſrael* to Egypt, and *Iudah* to Babylon.

e *Gen.*40.3.
f *Ier.*37.15.

Captiuitie Spirituall of the Soule, is either of the regenerate through the corruption of nature; for there is *a Law in our members rebelling againſt the Law of our minds, and leades vs captiue to the Law of* [g] *ſinne:* or of the reprobate whoſe hearts are hardned in their wickedneſſe, for *he that committeth ſinne is the ſeruant of* [h] *ſinne:* and, *of whom a man is ouercome, of the ſame hee is brought in* [i] *bondage:* now the latter of theſe is the cauſe of the former, as the Prophet ſaith, *The Lord afflicted Iudah for the multitude of her tranſgreſſions, and her children are gone into captiuitie before the* [k] *enemie.*

g *Rom.*7.23.
h *Ioh.*8.34.
i 2.*Pet.*2.19.
k *Lam.*1.

Now, in the bringing againe of Sions captiuitie, wee muſt firſt obſerue the manner, and then the time. The Time is noted out in the particle *When*, the Manner is here not mentioned, but it was thus, firſt, The Lord inabled *Cyrus* to ſubdue their Enemie, and then put it into his

The manner of their deliuerance.

heart to ſet them at libertie: and hence wee might gather for our conſolation, that God will not onely free his Church and Children out of all their troubles, but alſo ouerthrow all their Oppreſſors and Diſturbers: for as a Father burnes the rod when he hath chaſtiſed his child; euen ſo deales God with the wicked, whom he vſeth as a rod to correct his Children, in his indignation hee burnes them, and in his fiery wrath he conſumes them.

Queſt. But is it not iniuſtice in God, firſt, to put his people into the hands of the Heathen, and after to puniſh the Heathen for their cauſe?

Anſw. No, becauſe the vngodly, whenſoeuer the Lord doth giue his people ouer into their hands, they oppreſſe and vexe them without all meaſure or meane iniuſtice. Now wee know that the ſtricteſt Law proues greateſt wrong; and *Seneca* calls all ſuch cruell, *who hauing cauſe to puniſh, yet haue no meaſure in puniſhment*; this crueltie kindled the Lords wrath againſt the Chaldæans. *I am iealous, ſaith the Lord of Hoſts, ouer Ieruſalem and Sion, with a great zeale, and am greatly angrie againſt the careleſſe Heathen, for I was angrie but a little, and they helped forward the* [1] *affliction.*

Summum ius ſumma iniuria crudeles vocabo qui cum puniendi cauſam habent, modum non habent, Sen. de Clem. ad Ner.

[1] Zach. 1. 14, 15.

Anſw. 2. Iſtius eſt iniuſtè euadere iuſtè, quam iuſtum punire iniuſtè, Chryſoſt. τὸ ἀδίκως ἀπολυσαι ἢ τὸ ἀδίκως ἀπολέσαι τὸ γὰρ ἀμάρτημα, τὸ δὲ ἀσέβημα.

Againe, the wicked are not content to exerciſe this crueltie vpon delinquents and offenders; but beſides they dare lay violent hands vpon the Lords ſeruants, whereas it agrees better with equitie to let the guiltie goe as innocent, then to puniſh the innocent wrongfully, yea, and *is is better*, ſaith one, *vniuſtly to abſolue, then wrongfully to condemne; and why? The one is an offence and iniquitie, and the other wickedneſſe and impietie.* Now the Babylonians kild the Prophets, and murthered the Preachers of the Lord, hanged vp their Princes, diſhonoured their Elders, defiled their Matrons, and deflowred their [m] Virgins, and villainouſly abuſed them without all diſtinction of ſexe, or exception of [n] perſons: this inhumanitie added vnto their former crueltie, did whet the Lords anger,

m *Lam.* 5.
n 1. *Eſd.* 1. 53, 54. 2. *Chron.* 36. 17.

anger, and did prouoke him to wrath against them, as wee may see, by his threatning of them by the mouth of his Prophet. *Sit still* (saith he) *and get thee into darkneſſe, O daughter of the Chaldeans, for thou ſhalt no more bee called the Lady of the Kingdomes. I was wroth with my people, I haue polluted mine inheritance, and giuen them into thine hand, thou didſt ſhew them no mercy: but thou didſt lay a very heauy yoke vpon the Ancient, therefore ſhall euill come vpon thee, and thou ſhalt not know the morning thereof, deſtruction ſhall come vpon thee, which thou ſhalt not be able to put away: deſtruction ſhall come vpon thee ſuddenly ere thou be* o *aware.*

o Iſai.47.9,6. and 11. verſ.

Let this teach men to take heed, how they vexe or moleſt Gods Saints, for as *Dauid* ſlue the Lion, and kild the Beare, becauſe they medled with his p Lambs: ſo ſhall the Lord ſmite, wound and ſlay, ſuch as deuour his Lambs, whom hee tenders as the apple of his eye: and as *Moſes* killed the Egyptian, becauſe he did contend with an q Hebrew, euen ſo the Lord will deale with all that dare enter the liſts, or contend with his Seruants; for it is a righteous thing with him, to recompence tribulation to them that trouble r them, and therefore he will aſſuredly require the blood of *Abel* at the hands of *Cain*; he will be auenged on the Egyptians, for oppreſſing his Iſraelites; and he will repay double the crueltie of the Chaldeans, *when the Lord brings againe the captiuitie of Sion.*

p 1. Sam. 17. 34, 35.

q Exod. 2. 11, 12.

r 2. Theſſ. 1. 6. *Iuſtum malis haec admiſſo pro crimine pœna eſt, Si quæ fecerunt eadem patiantur & ipſi.*

The time of their deliuerance, is noted out in this particle, *When*, and that was not before the threeſcore and ten yeares, foreprophecied by *Ieremiah*, were expired. But why did the Lord ſuffer his people to continue ſo long in captiuitie?

The time of their deliuerance. *Ier.* 25. 11. *Dan.* 9. 2.

Queſt.

The reaſon is, becauſe they abhorred the Lawes of God, they deſpiſed his Ordinances, they did violate his Couenant, and they did not keepe his Sabbaths, and therefore the Lord dealt with them according to his Word: if thou wilt not obay mee, nor keepe all theſe Com-

Anſw.

Commandements; *I will ſcatter you among the Heathen, and I will draw out a ſword after you, and your Land ſhall be waſte, and your Cities ſhall bee deſolate; then ſhall the Land enioy her Sabbaths, as long as it lyeth waſte.* Where wee ſee that they continued thus long in captiuitie, Firſt, becauſe of their ſinnes. Secondly, that the Lords Word might bee verified, and his Threatnings accompliſhed. Thirdly, that the Land might reſt and enioy her Sabbaths: now the Land had fulfilled ten Sabbaths in theſe threeſcore and ten yeeres.

f Leuit.26. 33, 34.

Anſw. 2. Further, *Daniel* alludeth his three ſcore and ten weeks vnto theſe threeſcore and ten yeeres; as they were threeſcore and ten yeeres in captiuitie, before they were deliuered: ſo it ſhould be but ſeuentie ſeuens, foure hundred and ninetie yeeres, till our Redemption ſhould be wrought by Chriſt, *by his death to aboliſh ſinne, bring in iuſtice, demoliſh iniquitie, performe euery viſion and propheſie, and to aneoint the moſt Holy.*

e Dan.9.24.

The obſeruation which I gather from this place, is, as *Salomon* ſaith, *That to all things there is an appointed time, and a time to euery purpoſe vnder the heauen, a time to bee borne, and a time to die; a time to ſeeke, and a time to loſe; a time to reape, and a time to ſow; a time of warre, and a time of peace:* a time of bondage, and a time of freedome; a time of captiuitie, and a time of libertie; there is a time of foure hundred yeeres for *Iſrael* to bee in Egypt, a time of twentie yeeres for *Iacob* to be with *Laban*, a time of two yeeres for *Ioſeph* to be in priſon, and a time of threeſcore and ten yeeres for *Iudah* to be in Babylon; yet when theſe Times are expired, *Iſrael* ſhall come out of Egypt; *Iacob* ſhall part with *Laban*; *Ioſeph* ſhall bee brought out of priſon; and *Iudah* out of Babylon.

u Eccleſ.3.1,2.

This ſhould teach vs, to reſt contented in abiding the Lords leaſure, and not preſumptuouſly to appoint him, as it were, a time to free vs out of affliction; wee muſt refer that to him: for, *when I ſee conuenient time* (ſaith the Lord)

I will

I will iudge * *righteouſly. Daniel* was patient, vntill he vnderſtood that the three ſcore and ten yeeres were accompliſhed, and then in all true humilitie he powred out his Prayers and Supplications to the Lord for their inlargement: ſo let vs in time of affliction call vpon God, to be our Deliuerer; and yet in the interim, reſt contented and wait patiently for the time appointed of God: for we ſee that Chriſt our Mediator will interceed for vs in x due time, and God will both heare vs in an acceptable time, and helpe vs in a day of y ſaluation.

* *Pſal.75.2.*

Non eſt Deus temporibus alligatus, ſed pro liberrima ſua voluntate edit opera ſua quando ipſi placitum eſt. Polanus in Dan. cap. 9.

x *Zach.1.12.*

y *Iſai 49. 8.*

Againe, ſeeing they were not deliuered before theſe three ſcore and ten yeeres were expired: it puts vs in mind that ſo long as wee are in this body, wee are as it were in captiuitie: for here we haue no eaſe, for we are borne to labour; wee haue no reſt, for our life is a warfare; wee haue no home, for we are but ſojourners; wee may looke for no reſt, for the Deuill doth maligne vs; and wee are ſure to haue no peace, for the world doth malice vs; but when the yeeres of this ſeruile thraldome are accompliſhed, we ſhall be freed from the world; purged from ſinne, and deliuered from Satan, and yet this is not till the conſummation of our life, and the houre of our death. *For the time of our life is three ſcore yeeres and ten*, Pſal. 90. *verſ.* 10.

Per ſeptuaginta annos in quibus filij Iſrael captiuitatem ſuſtinuerunt, ſignificatur tempus ſanitatis, viz. vita noſtra in qua Dominus numerat dies quamdiu expendimus tempus, Hug. Cardin Pſal. 90.

One queſtion further may here bee demanded, when theſe three ſcore and ten yeeres did begin, and when they did end?

Queſt.

They did neither begin in the yeere of the World 3364. but before Chriſt 606. nor ended in the yeere of our creation 3434. before the natiuitie 536. as ſome haue coniectured, for this their opinion will not agree with *Daniels* three ſcore and ten weeks [490 yeeres] for they will differ ſixe and fortie yeeres; nor yet are they to bee numbred from the beginning of *Iehoiakims* reigne, as others haue thought, for then there ſhould bee more then three ſcore and ten, which is not to bee warranted; nor yet are they

Anſw.

to bee reckoned from *Ieconiahs* carrying away, for then there ſhould be ſeuen ſhort, which is not to be allowed; but wee muſt begin our account at the carrying away of *Daniel*, and other Nobles, which was in the firſt yeere of *Nebuchadnezzars* reigne, the fourth yeere of *Iehoiakims* reigne, and ſeuen yeeres before the carrying away of *Ieconiahs*, and theſe yeeres were ended the firſt yeere that *Cyrus* wonne * Babylon.

Here wee might obſerue, how truely the Lord obſerueth his promiſe made vnto his Children. When the foure hundred and ninetie yeeres of *Iſraels* being in Egypt was expired, euen the ſelfe ſame day departed all the Hoſts of the Lord out of ‖ Egypt, in the ſame time that he promiſed *Abraham* a ſonne, *Sarah* conceaued and bare *Iſaak*, at the ſame ſeaſon that God told ‖ *Abraham*. And hereafter the three ſcore and ten yeeres are fulfilled, hee brings the Iewes out of Babylon, and *brings againe the captiuitie of Sion*. But now, before wee proceed, let vs compare their Deliuerance with our Redemption.

Firſt, as they of themſelues were not able to free themſelues from the bondage of the Chaldeans, and therefore the Lord ſent *Cyrus* to be their Deliuerer; ſo man of himſelfe had power to taſte *malum malum*, that curſed apple, which like the apple of Sodom, was pleaſing to the eye, but poyſon to the tooth, and ſo falling mad himſelfe and all his poſteritie, ſeruants to Sinne, and ſlaues to Satan; but of himſelfe was vnable to recouer his fall, and free himſelfe and vs from that ſlauerie: yet the loue of God toward Man was ſuch, that he ſent his owne Sonne, coequall and coeternall with himſelfe, who payed the price of our Redemption, and deliuered vs from the Deuils ſeruile thraldome; for Man hauing once offended God, could not againe haue pacified his wrath, ſatisfied his iuſtice, made recompence for the offence, nor reconcild vs to his fauour: and therefore Chriſt our Redeemer hath cancelled the Hand-writing that was againſt vs, vanquiſhed death, ouer-

* See *Dan.* 1. *Ier.* 25. *Matth.* 1. 11. 2. *Chron.* 36. 9. 2. *King.* 24. 12. and 25. 27. *Ezra* 1. 1. *Sequatur quiſq; hac in parte quod videbitur vero maxime conſentaneum, nam vt illa tempora fuerunt turbulentiſſima ita temporum ſupputatio ſatis eſt, implexa. Bullingerus in Dan. homil.* 1. *cap.* 1.

‖ *Exod.* 12. 41. *Gal.* 3. 17.

‖ *Gen.* 18. 10. and 21. 2. *Rom.* 9. 9.

The Iewes deliuerance and our redempti-on, compared together.

Facis diſcenſus Auerni, ſed reuocare gradum, ſuperaſq; euadere ad auras hoc opus, hic labor eſt.

See *Col.* 1. *Heb.* 10. *Rom.* 5. 2. *Cor.* 5. 1. *Cor.* 15. 2. *Tim.* 1. *Epheſ.* 1. *Col.* 3.

ouercome hell, ouerthrowne sinne, and subdued Satan; he hath triumphed ouer all our Enemies, ascended on high and led captiuitie captiue; and like a victorious Conqueror hath entred into heauen in our behalfe, and purchased for vs the hope of a better Inheritance: that as *Cyrus* was the Lords anointed, to bring his people out of [b] Babel, so Christ was anointed *with the Oyle of gladnesse aboue his fellowes*, to free vs from the Graue and Hell.

b *Isa.45.1.*

As *Cyrus* was the Lords [c] Shepheard, to bring his sheep out of the mouth of *Daniels* [d] Lion, the King of Babylon; so Christ was *the chiefe Shepheard and Bishop of our* [e] *soules*, to bring vs out of the jawes of the deuill, who goeth *about like a roaring Lion seeking whom he may* [f] *deuour*.

c *Isa.44.28.* d *Dan.7.4.* e *1.Pet.2.25.* f *1.Pet.5.8.*

As *Cyrus* releeued the poore and impotent with siluer, gold, and [g] substance: so Christ, *ascending on high gaue gifts vnto men, for to euery one of vs is giuen grace, according to the measure of the gift of* [h] *Christ*.

g *Ezra.1.* h *Ephes.4.7,8.*

As by *Cyrus*, the Temple was repleniſhed and beautified againe, with vessels of gold and siluer: so through Christ, the Temple was purged from Pharisaicall [i] leauen, and the Church beautified againe with the pure and vndefiled Word.

i *Luke 19.*

And as by *Cyrus*, the Lord deliuered the Iewes after *Ieremiahs* threescore and ten yeeres were expired: euen so, when *Daniels* threescore and ten weeks, foure hundred and ninetie yeeres were [k] fulfilled, euen *in the fulnesse of time God sent his Sonne, borne of a woman, and made vnder the Law, to redeeme vs which were vnder the* [l] *Law*, at what time *the Lord brought againe the captiuitie of Sion*.

k *Dan.9.24.* l *Gal.4.4.*

Sion was a Mountayne by Ierusalem, so famous amongst all the Mountaynes of Iudæa; that not onely the Iewes, Ierusalem; nay, nor yet the whole Kingdome of Iudæa, but euen the whole vniuersall Church, consisting both of Iewes and Gentiles, are comprehended vnder that name, for *Mount Sion lying Northward, is faire in situation, it is the ioy of the whole Earth, and Citie of the* [m] *great*

The partie deliuered Sion.

m *Psal.48.2.*

King; but in this place it is taken for the remnant of the Iewes, that were permitted to returne from Babylon to Ieruſalem, from Chaldæa to Iudæa, according as it was ſhewed to *Ieremiah* in a viſion, wherein he ſaw two baſkets of Figs, the one exceeding good, the other exceeding
n *Ier.24.* n euill; by which was ſignified, that the prophane and rebellious amongſt the people, ſhould be deſtroyed with the ſword, famine and peſtilence: but vpon part of the people, God would ſet his eyes for good, build them and not deſtroy them, plant them and not roote them out. One part of *Ezekiels* haires were cut with a knife, another burnt with fire, the third ſcattered in the wind, but a few
o *Ezek.* 8. 1. to the end. in number were bound vp in his o lap. The Prophet ſaw ſixe men, euery one hauing a weapon readie to deſtroy;
p *Ezek.9.* and yet they that mourned were markt in their p foreheads. By theſe figuratiue compariſons wee may ſee, that it is the godly who are but few in number (compared to the wicked) that mourne and grieue for their ſinnes, to whom properly belongs the tender mercy and free loue of God; it is Mount Sion, the Lords Church and Children, whom hee tenders as the apple of his eye, whom hee couers vnder his wings, whoſe mouth hee filleth with good things, whoſe dayes hee renewes like the Eagles, whoſe life hee redeemeth from the graue, and whoſe ſoule hee freeth from corruption.

Queſt. But thou wilt ſay, were there none elſe but the Elect of God onely ſet at libertie, and freed from this captiuitie?

Anſw: Animalia mitia & immitia. Yea truely; For I know that in *Noahs* Arke there was the Lion and the Lambe, bleſſed *Shem* and curſed *Cham*, who were together deliuered from the Deluge, repreſenting the viſible Church, wherein many wicked as well as the godly, are freed from corporall troubles, and doe frequently participate of temporall bleſſings, as here no queſtion, but many of the vngodly as well as the Saints of God, did receiue the benefit of this deliuerance, but they haue no part in our Redemption, they doe not participate

of

of Sions saluation: for *Cham* may bee in the Arke with *Shem*, and yet be accurſed; and *Iudas* may be in the ſhip with *Peter*, and yet bee damned; and herein doth their deliuerance differ from our Redemption, although the one was a type of the other. For their deliuerance by *Cyrus* out of Babylon, was common to the vngodly with the godly, but our Redemption from hell through Chriſt, is proper and peculiar to the Elect onely.

A difference betwixt their Deliuerance and our Redemption.

Let not vs therefore, from this their deliuerance, conclude a generall Redemption, like the *Origeniſts*, who hold an vniuerſall ſaluation of Men and Deuils. *God hath ſhut vp all vnder vnbeliefe*, [q] *that he might haue mercy on all*, this and ſuch like Texts they wreſt and miſſe-conſtrue; but we muſt know that this word is ſometimes taken vniuerſally, for all mankind, as in that place, *In Adam all die*; ſometimes more ſtrictly, for ſome, *viz.* the Elect onely, as in the words following, [r] *In Chriſt all ſhall be made aliue*; ſometimes indefinitely, as in that place, *All held Iohn as a* [ſ] *Prophet*, that is, many: for all neither ſaw, nor acknowledged, nor beleeued *Iohn*, I, thouſands neuer heard of him. Laſtly, *Auguſtine* himſelfe, who for a time was much blemiſhed with this error, but after eſpying the danger thereof, hee mightily confutes this erronious opinion, and wiſely anſweres ſuch fond obiections. This All, ſaith he, muſt be vnderſtood, *not of euery man, but of men of euery ſort*; the Gentile as well as the Iew, the poore as well as the rich, *& contra*, *for there is no difference betwixt the Iew and the Grecian, for he that is Lord ouer all, is rich vnto all that call vpon him, and whoſoeuer ſhall call vpon the name of the Lord, ſhall* [t] *be ſaued.*

q *Rom.* 11. 32.

r 1. *Cor.* 15. 22.

ſ *Matth.* 21. 26. *Non de ſingulis generum, ſed de generibus ſingulorum.*

t *Rom.* 10. 12, 13. Reade the ſecond Chapter to the *Romans.*

Queſt.

Anſw.

The Church compared to Mount Sion, both for the ſituation and ſignification of Sion.

Now, why is the Church compared to Mount Sion?

Firſt, for the ſituation; and ſecondly, for the ſignification of it: as for the ſituation of it, one ſaith, that it was a Hill, *magnæ altitudinis, fortitudinis, plenitudinis, pulchritudinis*, of great height, ſtrength, fruitfulneſſe and pleaſure. Firſt, a Hill of great heighth and ſublimitie, whereon

Firſt, for ſituation, in foure reſpects.

1. *Sion*, a Hill of great heigth.

the Temple of *Salomon* was built, and not below in a Valley. *Noahs* Arke did reſt on the Mountayne [u] of *Ararat*, the figure of the Tabernacle was firſt ſhewed vpon Mount [*] *Moriah*, the Law was giuen vpon Mount [x] *Sinai*, and *Salomons* Temple was built vpon Mount *Sion*; all teaching vs where our conuerſation ſhould be, not here below in this theeuiſh Caue of *Cacus*, in this helliſh Den of *Cerberus*, in this wofull Valley of Teares, and in this fearefull Field of Blood; but as the Apoſtle ſaith, *Aboue in Heauen, from whence we looke for our Sauiour, the Lord Ieſus Chriſt.*

u *Gen.8.4.*
* *Heb.8.5.*
x *Exod.20.*
y *Phil.3.20.*

☞

Secondly, ſhee is compared to Sion, to ſhew vs, that as a Citie that is built vpon a Hill, [z] cannot bee hid: ſo ſhee and her members, ſhould not alwayes lurke in obſcuritie, nor lye hid through aduerſitie: the Arke muſt not euer be kept cloſe in the Houſe of *Obededom*. *Moſes* Basket muſt not alwayes bee ſhrowded among the Bull-ruſhes: the Prophets cannot bee continually hid in the Caue of *Obadia*; nor *Eliah* lurke ſtill in a Caue on Mount Horeb: no, for it ſhall bee *in the laſt dayes, that the Mountayne of the Houſe of God, ſhall be prepared on the top of the Mountaynes, and ſhall be exalted aboue the Hills, and all Nations ſhall flow vnto it; and many people ſhall ſay, come, let vs goe vp to the Mountayne of the Lord, to the Houſe of the God of Iacob, and he will teach vs his wayes, [c] and we will walke in his paths.*

z *Matth.5.14.*
c *Iſai.2.3,3.*

2. *Sion*, a Hill of great ſtrength.

☞

Againe, Sion was a Hill of great ſtrength and ſecuritie, ſo the Church of God is ſo firmely and ſteadfaſtly grounded, that the gates of hell ſhall not preuaile againſt it; ſhee is that Houſe of wiſedome, ſurely, ſeated vpon ſeuen [g] Pillars; ſhe is that goodly edifice, built vpon a Rocke, [*] againſt which, though the winds blow, the floods flow, and the raine beate, yet can ſhee not be moued; for the Rocke whereon ſhee ſtands is Chriſt, how is both the ground-ſtone that doth vphold, and the corner ſtone that doth conioyne the whole [*] building, ſo that neither the aſſaults

g *Pro.9.1.*
* *Matth.21.42.*
Pſal.118.22.
Iſa.28.16.
Acts 4.11.
Rom.9.33.
1.Pet.2.6,7.

of

of Satan, nor the attempts of man, can ouerthrow the least stone thereof. *For all that trust in the Lord, shall bee as Mount Sion, which cannot be removed, but remayneth for* h *euer.*

h *Psal.*125.1.

Thirdly, Mount Sion was not barren through coldnesse, like the Hill Caucasus; nor through heate, like the Hill Vesuvius; it is not cursed, like the Mountaynes of Gilboah; nor polluted with corruption, like Golgatha, but it is watered with dew from heauen like Hermon; moystned with the siluer Streames, like the Springs of Lebanon; and stored with all fruitfull Plants, like Mount Ephraim: whereby wee are taught, that the Church is repleniſhed with all spirituall blessings and heauenly graces; shee is that Mountayne, whereon the Lord doth feast all people with fined wines and fat things: shee is that House of wisedome, wherein the Lord hath killed his victuals, drawne his wine, and prepared a Table for his ghests: shee is that Orchard, repleniſhed with all sweet fruits, as Camphyre, and Saffron, Calamus and Cinamon: here are the waters of Life, to quench our thirst: here is the bread of Life, to stay our hunger: here is the precious balme of Gilead, & the costly oyle of Oliuet, to soften our wounds, and to cure our sores: here is hony to comfort vs, milke to nourish vs, and wine to cheare our hearts; and in a word, the Lord will satisfie vs with the fatnesse of his House, *and will giue vs drinke out of the Riuers of his pleasures; for with him is the Well of Life, and in his Light shall we see light.*

3. *Sion*, a Hill very fruitfull.

Lastly, Mount Sion aboue all the Mountaynes of Iudæa, was most beautifull and seemely, the situation of it being delectable and amiable. *For Mount Sion lying northward, is faire in situation, it is the ioy of the whole Earth, and Citie of the great King:* whereby mystically was expressed the beautie of the Church; the Arke of the Couenant was ouer-layed within and without with gold; and all things in *Salomons* Temple were couered with gold,

4. *Sion*, a Hill most beautiful.

☞ gold, pointing out the glorie and the beautie of the mysticall Temple, the House of Christ, the Hill of Holinesse, and the Tabernacle of the most High, wherein must enter no deformed *Therſites*, no base *Abimelek*, no crooked *Vulcan*, no lame *Mephiboſheth*, no couetous *Cræſus*, no vncharitable *Dives*, no laſciuious *Lamea*, no gadding *Dinah*, and no wanton *Dalilah*, but ſuch, as with *Eſther* are purified and cleane; ſuch as leaue their ſinnes, as the Woman did her pitcher; ſuch as forgoe their iniquitie, as the Apoſtles did their Nets; ſuch as throw their errors away, as blind *Bartymeus* did his cloke, euen ſuch like, and none elſe, muſt ſtay on this holy Mountayne, for none *ſhall dwell in the Lords Tabernacle, nor reſt on his holy Mountayne, but ſuch as walke vprightly and worke righteouſneſſe.*

The Church called Sion, in regard of the ſignification.

1. A Heape. *tumulus aceruus.*

Now, as for the ſignification of the word *Sion*; firſt, it is tranſlated, *a heape*, and that doth ſhew vs, firſt, that the Church is a company, called and collected from all the corners of the Earth, to be one body in [z] Chriſt; the Iewes aboue all the Nations in the world, were choſen to bee a precious people to God; yet the inuiſible Church was not limited within ſuch narrow bounds: for euen among the Heathen, God had his throughout all Ages: he called *Rachab* out of Iericho; *Ruth*, from Moab; and he had *Iob* in the Land of Vz; and now the partition wall is broken downe, there is but one Sheepherd and one ſheep-fold. *There is neither Iew nor Grecian, bond nor free, male nor female, but all are one in* [c] *Chriſt Ieſus.*

☞ z *Rom.*12.5.

a *Deut.*7.

c *Gal.*3.28.

☞ Againe, the Church being compared to a *heape*, conioynd and gathered together, doth ſhew vs what vnitie and amitie, what peace and tranquillitie, there ſhould be within her walls. Shee ſhould be like Ieruſalem, all within her ſelfe at vnion, and not like the Tower of Babel, full of confuſion; like Chriſts Coat, all of one peece; and not like *Ieroboams* coat, cut into twelue peeces; teaching vs that there ought to be no contention, no diuiſion, no confuſion, no diſſention amongſt her members, but we ſhould all

all be *of one ſoule and one minde, keeping the vnitie of the Spirit in the bond of* [a] *peace.*

[a] *Ephes.*4.3.

Moreouer, Sion ſignifieth as much as a Glaſſe or Speculation, becauſe the Law which ſerues for a looking glaſſe, wherein a man may behold his naturall [f] face, and whereby he may come to know himſelfe, and his corrupt nature, was firſt there to be read, there to be had, and there to be vnderſtood. For *the Law came foorth of Sion, and the Word of the Lord from* [g] *Ieruſalem.* The Women brought their looking glaſſes, and offered them to the vſe of the [h] Tabernacle, teaching vs that if we would apparantly perceiue the leprous ſpots of our vgly ſinnes, to repaire to the Tabernacle, to Mount Sion, where the Law is read, whereby we ſhall ſee the ſpots of our ſoules, as in a looking glaſſe, we may ſee the blots of our skin. For *by the Law comes the knowledge of* [i] *ſinne.*

2. A Glaſſe. *Speculum. Speculatio.*

f *Iam.*1.23.

g *Iſa.*2.3.

h *Exod.*38.8.

i *Rom.*3.20.

Laſtly, Sion is a Glaſſe, becauſe whilſt wee are in this militant Church, wee ſee not perfectly, but as it were, through a glaſſe, obſcurely. Here wee ſee Chriſt ſtanding behind the wall, our ſinnes being like a partition betwixt Him and [k] vs: here with *Moſes*, we ſee onely his [l] backparts: here with the blind man, we diſcerne [m] nothing thorowly, but hereafter wee ſhall ſee face to [n] face: here *wee know but in part*, but hereafter wee *ſhall know euen as wee are* [o] *knowne.*

k *Iſa.*59.2.
l *Exod.*33.23.
m *Mark.*8.24.
n 1.*Ioh.*3.2.
o 1.*Cor.*13.14.

Thus farre haue wee ſpoken of the Iewes deliuerance; wherein we haue touched; Firſt, the Deliuerer, both principall, *the Lord*; and inſtrumentall, *Cyrus*. Secondly, the manner of their deliuerance, which was by the ouerthrow of their Enemie. Thirdly, the Time, which was, when the threeſcore and ten yeeres, foretold by *Ieremiah*, was fulfilled: and laſtly, wee haue ſeene the reaſons, why the Church of God is comprehended vnder the name of Sion: it followes to ſpeake of the ſequels that followed vpon this deliuerance, but let this ſuffice for this time: and now let vs deſire, and in all humilitie pray the Lord, ſtill to bee

p *Pſal.51.18.* fauourable to Sion, and ſtill to build vp the walls of p Ieruſalem, that the ſonnes of them that haue afflicted her, may come and bow downe to her; and all they that haue deſpiſed her, may fall downe at the ſoles of her feet, and *Iſa.60.14.* call her, Citie of the Lord; Sion, the holy one of Iſrael, which the Lord grant for his onely Sonne, our onely Sauiours ſake. *Amen.*

THE SAINTS SECVRITIE,

Or

The firſt ſequell, that followed vpon this deliuerance, *viz.* Their coadmiration.

The Second Sermon.

Vers. 1.

Then were we like vnto them that dreame.

THeſe wordes contayne the firſt thing, that enſued after the firſt report of their libertie, *viz.* their owne aſtoniſhment, and wondering at this vnlooked for alteration, and vnexpected change of their eſtate, They * *were like vnto them that dreame.*

* *Erant ſicut ſomniantes.*
a *Sicut conſolati, vel corroborati.*
b *Sicut. Sicut non ſimilitudinem ſed proprietatem denotat, Aug.*

There be ſome that tranſlate theſe wordes, a *like vnto them that are comforted and chearifted*, and make this particle, b *As*, not to import any ſimilitude, but rather the truth and more certaintie of their conſolation; as when we ſay, ſuch a man doth *like* an vpright man, we affirme, that ſuch a man is honeſt and vpright. *Iohn* ſaith, *The*

Word

Word was made Fleſh and dwelt amongſt vs, and wee beheld the glorie thereof, as the glorie of the onely begotten of the * *Father.* Where this particle, *As*, doth not betoken a likeneſſe, but the truth and proprietie of the matter, that, that glorie beſeemed and belonged to the onely begotten Sonne of God; ſo that the meaning ſhould be this, That they were truely comforted and fully reioyced, when they were freed from captiuitie, and ſet at libertie. But others thinke, that *As* doth not inſinuate a fulneſſe, but a want of ioy, becauſe they could not fully bee comforted, ſeeing they were not as yet fully deliuered; their ioy could not be full, when their libertie was not in whole, but in part. Neither can the ioy of the faithfull be ſaid to be full in this world, becauſe here we ſorrow and [b] grone. Here we haue the Spirit our [c] comforter: but we looke for [d] another. Here wee are as ſorrowing, and yet [e] reioyſing. Here we reioyce in [f] hope: and *hope deferred makes a ſicke* [g] *heart.* And therefore it pleaſeth ſome rather to tranſlate it, *like vnto them that dreame*, confirming their former aſſertion by this tranſlation: becauſe, whatſoeuer comfort we haue in this life, eſpecially if it be not ſpirituall, is but vaine and vaniſhing, and like a dreame, it is but a ſhade and ſimilitude of the comfort we ſhall receiue hereafter. Now, to find out the true meaning of the wordes, following the latter, the moſt vſed, and moſt accepted tranſlation. Wee muſt briefly touch the ſeuerall ſorts of dreames, which are either naturall or ſupernaturall; ſupernaturall, are diabolicall and diuine. * Diuine, procured by God himſelfe, whereby hee did reueale his Will vnto his Seruants, as to *Iacob* and *Ioſeph*. And ſometimes he reſtrayned by dreames the wicked from euill; as *Laban*, from hurting *Iacob*; and *Abimeleck*, from defiling *Sarah*. Thus God *ſpake in dreames and viſions of the night, when ſleepe falleth vpon* [h] *men.*

* Diabolicall dreames are ſuch, whereby the Deuill deludeth and deceiueth, vexeth and tormenteth men, as

a *Ioh.*1.14.

Non impletionem ſed imperfectionem.

Beati dici non poſſunt plene conſolati, quia nondum ipſis aſſociati ſunt omnes electi, ad communis gaudij complementum, Lorin.

b *Rom.*8.23.
c *Ioh.*14.16.
d *Rom.*8.19.
e 2.*Cor.*6.
f *Rom.*12.12.
g *Prou.*13.12.

Sicut ſomniantes.

Quantacunq; hic ſit conſolatio eſt quaſi umbra, & quædam tantum ſimilitudo futuræ conſolationis, Remigius in locum.

* Diuine dreames.

h *Iob* 33.14. 15.

* Diabolicall dreames.

he did *Brutus*, before his laſt conflict with *Auguſtus*, appearing to him fearefully in his ſleepe, and telling him that he was his euill ſpirit, and that hee ſhould ſee him at Philippi; where, after he being ouercome, he deſperately flue himſelfe. By dreames he doth vexe and trouble the wicked, as hee did the Egyptians, who beſides the manifold plagues inflicted vpon them, the ſight of fearefull dreames vexed [i] them: but in this place, where the Pſalmographer doth compare the Iewes, after their firſt hearing of their deliuerance, to men that dreame: [*] no ſuch dreames are to be vnderſtood: For all dreames procured of God were true and certayne, and the euent and iſſue, ſure and certayne: but ſuch, as proceed from the illuſion and deception of the Deuill, were obſcure and vncertayne, and the euent ambiguous and doubtfull; and it had beene no leſſe ſinne to beleeue the laſt, then to doubt of the firſt.

i *Wiſd.* 18.17.

* Neither of both heere meant.

ἀλήθη.
ἀσαφῆ.

Naturall dreames, from whence they come.

Naturall dreames are cauſed, either through the perturbation of the minde, when it is charged and diſquieted with cares, for *dreames come by the multitude of* [k] *buſineſſe*, or from the affections thereof: as the hungrie and thirſtie dreame, that they are eating and drinking, *when they are faint, and their ſoule* [l] *longeth*; or they proceed from the conſtitution of the body: if the partie be flegmatike, his dreames are vſually of waters; if cholerike, of warres; if ſanguine, then are they mirthfull; if melancholike, then are they mournefull.

k *Eccle.* 5.3.

l *Iſaiah* 29.8.

The Pſalmiſts meaning.

Now, it ſeemes, the Pſalmiſt doth compare them, either to ſuch, as by the ardent affection of the minde, doe dreame of things they would faine haue; or to ſuch, as are of a ſanguine complection, and ſo naturally and vſually dreame of ioyfull and pleaſant things.

2. Acception of the wordes.

If we follow the former expoſition, wee may expound the words to their commendation, that they did ſo vehemently long after, and ſo earneſtly deſire their deliuerance, that ſleeping and waking, it runne in their mindes; that as waking, they wiſht it; ſo dreaming, they deſired it.

Looke

Looke how the minde of Man, in the day is exerciſed, ſo commonly his braine and his phantaſie in the night is buſied. The Louer, dreames of loue; the Couetous, of ſiluer; the Luxurious, of luſt; the Gameſter, of his ſport; and the Souldier, of his fights; becauſe in the day time their thoughts are occupied therewith: as it is in the prouerbe, The hungrie Dog dreames that he is eating. So it ſeemes here, that the Iewes hauing their thoughts daily imployed about their deliuerance, they could not chooſe but dreame of it nightly. *Canis panes ſomniat.*

By the precurrent ſignes of the day of Iudgement, which for the moſt part are alreadie fulfilled, wee may coniecture; nay, we may aſſure our ſelues of the nearneſſe and propinquitie of Chriſts comming for our redemption: but which of vs with *Daniel* are caſting vp the [m] Times; or with old *Simeon*, are alwayes *waiting for the conſolation of* [*] *Iſrael*. We all liue in ſecuritie, and neuer minde the Day of the Lord: but many of vs prophanely (as the Apoſtle ſaith) ieſt at his comming, ſaying, *Where is the promiſe of his* [n] *comming*. And as the Prophet ſaith, wee *put farre away the euill day, and approach to the ſeate of* [o] *iniquitie*. We neuer dreame of a Iudgement: we neuer thinke that we muſt giue an account before the Tribunall of that Iudge, that was iudged for vs. We neuer remember, that we muſt all receiue according to our [*] workes. We neuer call to mind, how the wicked muſt goe into eternall fire; and how the godly ſhall be receiued into life euerlaſting. And with the Iewes, we neuer thinke vpon our laſt [p] end. Wee liue in ſafetie, wee ſleepe in ſecuritie, like the old World in *Noahs* time, and like Sodome in the dayes of *Lot*, the one liuing in ſecuritie, and the other lulled in ſenſualitie, till both were deſtroyed; the one, with fire; and the other, with the deluge: but if wee would either giue eare vnto the exhortation of Chriſt, who pointing out the ſignes that ſhould preceed his comming; bids vs, when theſe things come to paſſe, *lift vp our heads*, [q] *for our Re-*

m *Dan.9.2.*
* *Luke 2.25.*
n *2.Pet.3.4.*
o *Amos 6.3.*
* *Ier.32.9.*
Pſal.62.12.
Iob 34.11.
Pro.24.12.
Ezek.33.20.
Matth.16.27.
Rom.2.6.
2.Cor.5.10.
1 Pet.1.17.
Reuel.22.12.
p *Lam.1.9.*
q *Luke 21.28.*

demption draweth nigh; or if we would conſider, that his comming ſhall be ſudden, *like a lightning in the East, ſhining vnto the* r *West*; and vnexpected, *like a Theefe in the* ſ *night*. How the time is ſo neare, and the houre vncertayne: mee thinks it ſhould rowſe and raiſe vs out of our dead ſleepe of ſecuritie, and make vs monethly, daily, and hourely wake, watch, and wait for the Day of Chriſts reuelation, and our redemption: and bleſſed is that man, whom the Sonne of Man ſhall find ſo doing at his t comming; and happy is hee that after this kind, is *like vnto them that dreame*.

r *Matth.24.27*
ſ *1.Theſſ.5.2.*
t *Matth.24.46*

The ſecond acception of the wordes.

If we referre the people at this their vnexpected deliuerance, to ſuch men as are of a ſanguine complexion, and ſo vſually in their ſleepe dreame of pleaſant and ioyfull things, which they thinke they haue when they haue them not: The meaning of the Pſalmiſt muſt be this, that their deliuerance was ſo great and wonderfull, that when they firſt heard the firſt report thereof, they gaue little credit thereunto, and valued it like a dreame; and as men in a ſweet ſleepe, are deluded with a vaine hope of a vaniſhing dreame: ſo they thought, they had beene deceiued with an vntrue report of a true deliuerance.

The Saints incredulitie.

Et ſe non liberari, ſed ſomnium vidiſſe putant. Muſculus.

Here wee may obſerue, that God doth often ſend ſuccour and deliuerance to the godly, in the time of their afflictions, diſtreſſe and aduerſitie: that many times they themſelues doe doubt of the truth thereof; and thinke that in very deed they are not deliuered, but rather that they haue dreamed. *Peter* being impriſoned by *Herod*, when he was deliuered by an Angell, for all the light that did ſhine in the priſon; though the Angell ſmote him on the ſide, and rayſed him vp; though he cauſed the chaines to fall off his hands; though he ſpake to him three ſeuerall times, *Surge, cinge, circunda*; ariſe quickly, gird thy ſelfe, and caſt thy garment about thee; though hee conducted him ſafely by the watches; and though he cauſed the yron gates to open willingly: yet for all this hee was

like

like vnto them that dreame. *For hee knew not that it was true that was done by the Angell, but thought that hee had seene a* [u] *vision.* When old *Iacob* was told of his sonnes, that his sonne *Ioseph* was aliue, his heart fayled and hee beleeued them not; but when he had heard all that *Ioseph* had said, and when hee saw the Charets that *Ioseph* had sent, then, as it were, raysed from a sleepe, and awakened from a dreame, his spirit reuiued, and reioycing, he cryeth out, *I haue enough, Ioseph my sonne is yet* [*] *aliue.*

Lorinus seemes to excuse this their distrust, because they were so ouer-rauished with ioy, that they misse-doubted the true cause of their ioy: like the Apostles, who hauing Christ after his Resurrection standing before them, they were so exceedingly ioyed, that reioycing they wondred and [x] doubted; and like the two *Maries*, when the Angell told them of our Sauiour Christs Resurrection, they returned from the Sepulcher reioycing, and yet withall fearing. It may be they feared the truth of so glad newes, and doubted lest they were deceiued by some [y] apparition. Thus as *Liuius* reports, when the Grecians being vanquished by the Romanes, hearing that their libertie was granted vnto them by the Romanes, they did reioyce excessiuely, but yet beleeued it not fully, and looking one vpon another, wondring at this vnlooked for freedome, they suspected themselues to be but deluded with a vaine hope, with an idle dreame. So here, the Iewes ouerioyed with the glad tydings of their deliuerance, doubt, like the Grecians, of their freedome, and are mistrustfull, lest they be deceiued, *like men that dreame.*

But the truth is, the incredulitie of the Saints is often such, that they thinke their deliuerance a thing almost impossible to bee brought to passe; so that when they are in effect deliuered, beyond their expectation, they are doubtfull and mistrustfull, and thinke themselues to haue but dreamed. When godly *Ezekiah* lay sicke vnto death, and in a manner did altogether despaire of his recouerie, the Prophet

[u] *Acts* 12.6,7, 8, 9.

[*] Γὰρ πίστευσιν αὐτοῖς ἐνόμιζεν ἀπάτλω εἶναι τὰ παρὰ τῶν ἀδοκήτων λεγόμενα, *Chrys. hom.* 65. in Gen.

[*] *Gen.* 45.28. *Debitum est cor eius, non credidit, somnium vel fabulam duxit: quia præconcepta opinio de Iosephi morte nimis tenaciter inhæsit, Parens in Gen. ca.* 45.

[x] *Luke* 24. 41. Gracè ἀπίστων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων.

[y] *Matth.* 28. 8. Gracè μετὰ φόβου καὶ χαρᾶς μεγάλης. *Somniantes nobis videmur præ admiratione, quasi non verè ista agatur, sunt enim maiora capiu nostro postquam omnia erant desperata, Pomerat.*

Quando Iehoua captiuos Sionicos in patriam reducere cæpit, præ gaudio incredebamus, quaſi ſomniantes quod in rei veritate, & magnitudine ſomniare videremur, non re vera percipere illud tantum bonum quo fruebamur, Scultet.

Ita ſunt attoniti pro carnis ſenſu fideles vt eximia Dei Eccleſiam, liberantis opera, pro dignitate operantis ſatis expendere nequeant, Mollerus.

Prophet *Iſaiah* comes to him, and tels him from the Lords owne mouth, that the Lord had heard his prayers, ſeene his teares, and that he would adde vnto his dayes fifteene yeeres: but *Ezekiah*, as it ſeemes, expecting nothing but death; and as doubting of his recouerie, for his better ſatisfaction, requires a ſigne: yea, and eſteeming it but a ſmall matter, a light thing, for the Sunne to goe forwards in the Diall of his father *Ahaz*, ten degrees; hee deſired that it might goe backe ſo many: till what time; he was like to *them that dreame.*

Againe, their ignorance doth often cauſe this doubtfulneſſe and aſtoniſhment; as wee may ſee in the old Iſraelites, when they were hedged in on either ſide with Mountaynes, when they had the Sea before them, and the Egyptians marching after them, they deſpaired of their deliuerie, and murmured againſt [a] *Moſes*. But what was the cauſe? Becauſe *they vnderſtood not the wonders that the Lord wrought for them in Egypt, neither remembred they the multitude of his mercies, but rebelled at the ſea, euen at the red* [b] *Sea:* and becauſe they *were like vnto them that dreame.*

Thirdly, the Saints of God are too often too forgetfull of the Lords former mercies, and care of them. The old Patriarch *Iacob*, when he heard how his brother *Eſau* was cõming againſt him, with foure hundred men, was mightily afraid, and doubted of his owne and his companies [c] ſafetie; and forgets, as it ſeemes, the Lords former kindneſſe, in protecting him ſo lately from the rage of his Vncle [d] *Laban*. Neither was this weakneſſe wanting in godly *Dauid*; who, when he was to encounter with the Champion of the Philiſtimes, and enter the duell with *Goliah* of Gath; hee remembred how the Lord had deliuered him both from the iawes of the Lion, & the paw of the Beare; and the remembrance thereof, aſſured him of the victorie againſt this vncircumciſed [e] Heathen. But when *Saul* hunted after his life, and thirſted after his ſoule: *Dauid* doubts ſo much of his ſafetie, that hee proteſts vnto *Ionathan*

a *Exod.*14.11.
b *Pſal.*106.7.
c *Gen.*32.7. and 11.
d *Gen.*31.
e 1.*Sam.*17.

than, as the Lord liued, there was but a ſtep betweene him and [f] death; yea, and after a ſort forgetting how the Lords hand wonderfully protected him from the hand of *Saul*, he ſayes to himſelfe in his owne heart, *one day I ſhall periſh by the hand of* [g] *Saul*; and ſo in this caſe whileſt *Dauid* doubts of his eſcape from *Saul*, and *Iacob* feares his ſafetie from the hand of *Eſau*, they were both *like vnto them that dreame.*

[f] 1. *Sam.* 20. 3.

[g] 1. *Sam.* 27. 1.

Theſe three things, firſt, the ſeeming impoſſibilitie of the deliuerance to bee performed, and mans ignorance of Gods power to effect it; and withall our forgetfulneſſe of the Lords former mercies ſo often manifeſted, doe cauſe this aſtoniſhment and amazement in vs: yea, diſtruſt and doubtfulneſſe, when beyond our expectation ſuch things come to paſſe; as here, the Iewes being ſo long detayned captiues vnder ſo fierce & furious a Nation, they thought it a thing impoſſible to bee ſet at libertie; withall, being either ignorant of Gods ſufficiency, or forgetfull of his former clemency, they expected nothing leſſe then their deliuerie; and therefore, when they were indeed deliuered, they were doubtfull and amazed, *like vnto them that dreame.*

But let not vs in our greateſt extremities doubt of Gods mercies: and albeit our caſe, to our thinking, be neuer ſo deſperate, yet let vs not be diſtruſtfull of the Lords power; for though *Ezekiah* expect nothing but [h] death; though *Ionah* be wearie of his [i] life; and *Eliah* in great anguiſh deſire to [k] die; yet God is both willing and able to ſuccour and to ſaue them: and albeit, the Iewes deliuerance ſeemed impoſſible in their owne eyes; yet, was it not impoſſible in the ſight of the Lord of Hoſts. For hee could bring them againe from the Eaſt countrie, and from the Weſt, and cauſe them to dwell in the midſt of [l] Ieruſalem, euen when they were *like vnto them that dreame.*

[h] *Iſa.* 38.

[i] *Ion.* 4. 3.

[k] 1. *King.* 19. 4.

[l] *Zach.* 8. 6, 7, 8.

Let vs auoid theſe two inconueniences, ignorance and incredulitie. For *Sarah* being ignorant of Gods power,

l *Gen.*18. when the Lord promiſed her a ſonne, l ſhee laughed, for which ſhee was ſharply reproued, and rebuked of the Angell: and the young Captayne being diſtruſtfull of Gods ſufficiencie to ſuccour hispeople in the great famine, was m 2.*King.*7.22. trodden to death in the Gates of m Samaria. Wherefore let vs not at any time be faithleſſe, but beleeue: for if we n *Rom.*14. haue faith, all things are n poſſible, euen to thoſe that are *like vnto them that dreame.*

Moreouer, this their wondring at their vnexpected deliuerance, ſhould ſtill put vs in mind of our Redemption. ☞ Before the comming of our Sauiour, all mankind was captiuated, the Gentiles in Idolatrie, and the Iewes vnder the Law and Traditions. But at the comming of Chriſt, the *Plura apud Scultetum.* Gentiles were freed from Idolatrie, and the Iewes from Traditions and the rigour of the Law: yet, euen then were they *like vnto them that dreame. Zacharias* gaue no credit vnto the Angels words, *Luke* 1. 20. and *Mary* her ſelfe ſaid, *How ſhall this be? verſ.*34. and at his birth, the Angell did preach his nativitie to the Shepheards, and although they heard a multitude of heauenly Souldiers praying God for it; yet for their better aſſurance, they muſt goe & ſee, *Luk.*2.15. and when they had ſeene it, they publiſhed it abroad, and all they that heard it, wondred: but, alas, too few beleeued it; they were ſo forgetfull, ſo *Iſai* and *Ieremiah.* ignorant, and ſo incredulous, although the Prophets had ſet downe the certaintie, *Iſa.* 7. 14. and 9. 6. and *Daniel* had noted out the time, *Dan.* 9. 25, 26, 27. of his comming, yet were they *like vnto them that dreame.*

Now, before I conclude this firſt ſequell, that followed vpon their deliuerance, *viz.* their coadmiration, their wondering, and meruailing at this their vnexpected freedome, which made them *like vnto men that dreame*: I ſuppoſe, the curious Obſeruer of dreames ſuppoſeth, that I ſhould obſerue ſomewhat elſe of the lawfulneſſe, or vnlawfulneſſe of the obſeruation of dreames. I purpoſe not to weary the godly eare, in relating the curious and fond con-

coniectures of the idle Expositors of dreames, onely this which is not very dissonant from this place, but rather seemeth to bee implyed in the words. For whilst the Psalmist sheweth the peoples incredulitie, by comparing them to such as dreame: he doth couertly taxe the vanitie and deceitfulnesse of dreames. So that I say, we may conclude, that it is absolutely vnlawfull to bee too curious an Obseruer of dreames. For first, they are forbidden; *You shall not soothsay, nor obserue dreames.* Secondly, they are in themselues vaine and idle. *Where there are many dreames, there are many vanities.* Thirdly, they are deceitfull and erroneous, *for dreames haue caused many to erre.*

The obseruation of dreames vnlawfull, and why.

But thou wilt say, are not diuine dreames lawfull and laudable?

Quest.

Yes truely, they were to be receiued and beleeued, but now there are none such, or they are not frequent nor vsuall.

Answ.

How then (wilt thou say) doe I vnderstand that place of *Ioel*? *I will powre out my Spirit vpon all flesh, and your sonnes and your daughters shall prophesie; your old men shall dreame dreames, and your young men shall see* [f] *visions.*

Obiect.

[f] *Ioel* 2. 28.

I vnderstand it as the Apostle expounds it, that by these words are meant the gifts and graces of Gods Spirit, which vnder the Gospell should be giuen to the Church in greater abundance, then in times past; and whereas in old times they had dreames and visions; so vnder Christ, they should haue cleare reuelations; and this was verified, when on the day of Pentecost, the holy Ghost descended in the visible forme of fiery clouen tongues, and sate vpon the Apostles, and when the House was filled with an audible sound from heauen, as of a mightie rushing wind: whereupon the Apostles were all filled with the holy Ghost, and began to speake with other tongues, as the Spirit gaue them [t] vtterance.

Solutio prima.

[t] *Act.* 2. 1, 2, 3, 4.

Againe, if you take that place of *Ioel* literally, yet was it fulfilled in the time of the Apostles. When the Lord

Solutio secunda.

powred out his Spirit vpon all fleſh, Man and Woman, Iew and Grecian: your ſonnes and your daughters ſhall propheſie, as did *Agabus*, and the foure daughters of *Philip* the Euangeliſt. Your [n] young men ſhall ſee viſions, and your old men ſhall dreame dreames: as did old *Peter* in his [x] trance; and the young man *Paul*, when hee was rapt vp into the third [x] Heauen.

n *Act.* 11. 28.

x 2. *Cor.* 12. 2, 3, 4.

Queſt. Yet thou wilt ſay, is there no vſe at all then to be made of dreames?

Anſw. I anſwere, as for thoſe dreames that are procured by the Deuill, whoſe end is either to vexe or diſquiet the godly: as by Gods permiſſion he did *Iob*, who complayneth, that in his Couch where hee ſought for reſt, and in his bed, where hee did hope for comfort, euen there and then he was affrighted with dreames, and aſtoniſhed with [y] viſions, or elſe to hinder the good and ſaluation of man; as his intent was to hinder mans ſaluation, by mooving *Pilates* Wife in a dreame, to mooue her husband not to intermedle with our Sauiour: knowing, that vnleſſe Chriſt ſuffered, Man could not be [z] ſaued.

Iob 7. 13. 14. *Non ſatis habuit Satan Iobum ita grauiter in corpore affligere, niſi etiam eius animum terrificis ſomnijs conſternaret, Mercer. in Iob* 7. 13. 14.

z *Matt.* 27. 19.

Vide Tertull. de ſomnijs, tom. 2.

Vide Tho. 22. *q.* 154. 5.

Thirdly, if he cannot bewitch the heart of Man, yet his end is to defile the body by obſcene and filthy thoughts; as that pollution of the body which happens to man in the [a] night, for which man was accounted vncleane vntill the euen, was, and is certainly procured by dreames, proceeding from the Deuill.

a *Leuit.* 15. 16. *Qui nocturno eſt pollutus ſeminio.*

Laſtly, hee ſtriues thereby to infect the ignorant with [b] ſuperſtition, thereby to diuert and turne away their hearts from the true worſhip and ſeruice of God: to ſuch, I ſay, we ought at no time to giue credit, but abhor them and pray againſt ſuch dreames.

b *Daemon plerunq; ſomnijs ſe immiſcet implens ſuperſtitione noxia hominum animos eoſq; non tantum variè deludens, ſed etiam pernitioſè decipiens. Greg.*

As for the vſe of naturall dreames, it is onely phyſicall; for thereby wee coniecture of the bodies conſtitution; as hee that dreames of blacke miſts, darke fumes, and cloudie ſmokes, abounds with melancholy. And hee

that

that dreames of ſtrife and contention, is ouer-charged with choller: or by them we may gheſſe of the nearneſſe and propinquitie of ſome diſeaſe. As if a man dreame of bathing in hot bathes, it is likely hee ſhall ſhortly after fall into ſome hot Ague. This is the vſe that *Galen*, *Hippocratas*, and *Ariſtotle*, doe make of dreames; and other I know none, and therefore I conclude with that vulgar Verſe. *Conſule Ariſtotelem de inſomnijs.*

Somnia ne curas nam fallunt ſomnia plures.

For dreames, regard not any, for dreames deceiue many. And with the aduiſe of the Wiſe-man, who ſaith, that *Diuinations, Sooth-ſayings, and Dreames are vaine; and the heart fancieth, as a Womans heart in trauell: if they bee not ſent to thee from the moſt High, in time of thy viſitation, ſet not thy heart vpon them; for dreames haue deceiued many, and they haue fayled that haue put truſt in* [b] *them.* And now to make an end, our Redemption ſhall bee like vnto the Iewes deliuerance, on a ſudden, and when wee leaſt expect it. And as *Cyrus* came into Babylon, to ſet the Iewes at libertie, and to bee auenged on the Chaldæans for their crueltie, before they were aware: euen ſo, Chriſt the Sonne of Man, will come to redeeme his Elect, and to iudge the wicked at an houre, when yee [c] thinke not: bee not you therefore like the fooliſh Virgins, ſleeping and ſlumbring without Oyle in your Lamps, when the Bridegroome comes to his [d] marriage. *Somnia fallaci ludunt temeraria nocte. Et pauidas mentes falſa timere iubent, Propert. lib. 3.*

[b] *Eccl.34.*

[c] *Luk.12.40.*

[d] *Mat.25.1. to 14.*

Bee not you like vnto the euill ſeruant, beating your fellowes, and giuing your ſelues ouer to gluttonie and drunkenneſſe: For the Lord, of ſuch a ſeruant will come in a day, when hee looketh not for him, and in an houre that hee is not aware of, and will cut him in ſunder, and will appoint him his portion with vnbeleeuers. But let your loynes be girded about, and your lights burning, and yee your ſelues like vnto men that waite for

[c] *Luk.12.45, 46.*

powred out his Spirit vpon all fleſh, Man and Woman, Iew and Grecian: *your ſonnes and your daughters ſhall propheſie*, as did *Agabus*, and the foure daughters of *Philip* the Euangeliſt. *Your* [n] *young men ſhall ſee viſions, and your old men ſhall dreame dreames*: as did old *Peter* in his [*] trance; and the young man *Paul*, when hee was rapt vp into the third [x] Heauen.

n *Act.* 21. 9, 10.

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Queſt. Yet thou wilt ſay, is there no vſe at all then to be made of dreames?

Anſw. I anſwere, as for thoſe dreames that are procured by the Deuill, whoſe end is either to vexe or diſquiet the godly: as by Gods permiſſion he did *Iob*, who complayneth, that in his Couch where hee ſought for reſt, and in his bed, where hee did hope for comfort, euen there and then he was affrighted with dreames, and aſtoniſhed wi[th] viſions, or elſe to hinder the good and ſaluation of m[an], as his intent was to hinder mans ſaluation, by moo[uing] *Pilates* Wife in a dreame, to mooue her husband t[o] intermedle with our Sauiour: knowing, that [if] Chriſt ſuffered, Man could not be [y] ſaued.

Iob 7. 13. 14. *Non ſatis habuit Satan Iobum ita grauiter in corpore affligere, niſi etiam eius animum terrificis ſomnijs conſternaret, &c. in Iob* 7. 13. 14.

y *Matt.* 27. 19.

Thirdly, if he cannot bewitch the heart of Man [by] his end is to defile the body by obſcene and [vn]thoughts; as that pollution of the body which happe[ned] to man in the [*] night, for which man was accounted vn[to] cleane vntill the euen, was, and is certainly procured by dreames, proceeding from the Deuill.

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[*] *Dæmon plerunq; ſomnijs ſe immiſcet implens ſuperſtitione noxia hominum animos eoſq; non tantum vanè de ludens, ſed etiam pernitioſè decipiens. Greg.*

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that dreames of strife and contention, is ouer-charged with choller: or by them we may gheſſe of the nearneſſe and propinquitie of ſome diſeaſe. As if a man dreame of bathing in hot bathes, it is likely hee ſhall ſhortly after fall into ſome hot Ague. This is the vſe that *Galen*, *Hippocratas*, and *Ariſtotle*, doe make of dreames; and other I know none, and therefore I conclude with that vulgar Verſe.

Conſule Ariſtotelem de inſomnijs.

Somnia ne cures nam fallunt ſomnia plures.

For dreames, regard not any, for dreames deceiue many. And with the aduiſe of the Wiſe-man, who ſaith, that *Diuinations, Sooth-ſayings, and Dreames are vaine; [illegible] the heart fancieth, as a Womans heart in trauell: if [illegible]ce not ſent to thee from the moſt High, in time of thy [illegible]n, ſet not thy heart vpon them; for dreames haue [illegible]many, and they haue fayled that haue put truſt [illegible].* And now to make an end, our Redemption [illegible]like vnto the Iewes deliuerance, on a ſudden, [illegible] wee leaſt expect it. And as *Cyrus* came into [illegible],to ſet the Iewes at libertie, and to bee auenged [illegible]Chaldæans for their crueltie, before they were a-[illegible]: euen ſo, Chriſt the Sonne of Man, will come to [illegible]deeme his Elect, and to iudge the wicked at an houre, when yee [c] thinke not: bee not you therefore like the fooliſh Virgins, ſleeping and ſlumbring without Oyle in your Lamps, when the Bridegroome comes to his [d] marriage.

Somnia fallaci ludunt temeraria noſtæ. Et pauidas mentes falſa timere iubent, Propert. lib. 3.

b *Eccl.34.*

c *Luk.12.40.*

d *Mat.25.1. to 14.*

Bee not you like vnto the euill ſeruant, beating your fellowes, and giuing your ſelues ouer to gluttonie and drunkenneſſe: For the Lord, of ſuch a ſeruant will come [e] in a day, when hee looketh not for him, and in an houre that hee is not aware of, and will cut him in ſunder, and will appoint him his portion with vnbeleeuers. But let your loynes be girded about, and your lights burning, and yee your ſelues like vnto men that waite for

e *Luk.12.45, 46.*

their Lord, when he ſhall returne from the Wedding, that when hee commeth and knocketh, they may open to him f immediatly. Now the Lord grant vs grace (ſeeing wee know not when the Maſter of the houſe commeth, at euen, or at midnight, or at Cocke crowing, or in the g morning) to watch, and pray, leſt comming ſuddenly, hee find vs ſleeping, *and like vnto men that dreame.* *Amen.*

f *Luke* 12. 35.36.
g *Marke* 13. 35.36.

THE FREE-MANS FRANK-INCENSE:

OR

The ſecond ſequell, that followed vpon this deliuerance, *viz.* Their congratulation.

THE THIRD SERMON.

VERS. 2.

Then was our mouth filled with laughter, and our tongue with ſinging.

HEere is the ſecond thing that did follow vpon their deliuerance: to wit, Congratulation, and ioy conceaued thereupon. No ſooner did they know aſſuredly, that the Lord graciouſly had ſet them at libertie: but forthwith they are glad and reioyce: and ſing Pſalmes of praiſe and thankſgiuing vnto

Tandem certo perſuaſi verè hæc præſtari populo beneficia, & totam hanc rem eſſe ὄναρ, non ὄναρ (vt loquitur Plato) hoc eſt, non eſſe fallacem imagmem in ſomno obiectam, ſed beneficium quod reuera ipſis nihil tale ſperantibus aut opinantibus exhiberetur, ſoluti ſunt in riſum. *Mollerus.*

the

the Lord. In the words wee may note two things.

1. Their Ioyfulneſſe, *Then was our mouth filled with laughter.*
2. Their Thankfulneſſe, *And our tongue with ſinging.*

Their mouth was filled with laughter: but not with a vaine and carnall, but with a true and ſpirituall laughter.

Non vano, ſed vero.

Firſt. The wicked, when they take delight in ſinne, are ſaid to laugh: *In laughing the Foole committeth* [a] *wickedneſſe.* but that is a wicked laughter, when *their ſport is in the pleaſure of* [b] *ſinne.*

The ſeuerall kinds of laughter.

1. *Riſus nequitiæ.*

a *Prou.*10.23.
b *Eccleſ.*27.13.

Secondly, The light behauiour of man is tearmed a laughter. *A foole lifteth vp his voice in laughter, but a wiſe man doth ſcarcely* [c] *ſmile.* But that is a fooliſh laughter: for *a mans exceſſiue laughter and going declares what he* [d] *is.*

c *Eccleſ* 21.20.
d *Eccleſ.*19.30.

2. *Riſus ſtultitiæ.*

Thirdly, The pleaſures and proſperous eſtate of man in worldly matters is called a laughter. *They prepare bread for laughter, and wine to comfort the* [e] *liuing.* But that is a mad laughter. *I ſaid of laughter, thou art mad: and of ioy, what is this that thou* [f] *doeſt.*

e *Eccleſ.*10.19.
f *Eccleſ.*2.2.

3. *Riſus inſaniæ.*

Fourthly, The wickeds ſcoffing and deriding of the godly in time of trouble, is termed a laughter. *O Lord giue not thy Scepter vnto them that bee nothing, leſt they laugh at vs in the time of our* [g] *miſerie.* But that is a proud and diſdainfull laughter, and in the end they ſhal find that *the Lord will laugh at their* [h] *deſtruction.*

g *Eſther*,14.11.
h *Pſal.*2.4. *Pr.*1.26.

Laſtly, That ioy and gladneſſe of heart, which the Lord giues vnto the godly, may be named a laughter. So *Bildad* ſaid to *Iob*, *Behold God will not caſt away an vpright* [*] *man: neither will hee take the wicked by the hand, till hee haue filled thy mouth with laughter, and thy tongue with* [i] *reioycing.* Hee will not forſake thee if thou bee righteous, nor reiect thee if thou bee godly, but hee will giue thee occaſion to reioyce.

[*] *Affligeris quidem aliquandiu, ſed ſi ad eum redieris, tecta proſperabit, vt vehementer gaudeas, & præ gaudio in riſum ſoluaris. Mercerus in Iob cap.*8.
i *Iob.*8.20.21.

Heere it is taken for the comfort and ioy, which the godly conceaue from the teſtimonie of Gods goodneſſe, in relie-

relieuing them out of aduersitie and releasing them from * captiuitie. I, and as great was Gods goodnesse therein, so great was their gladnesse thereof: euen so great, that for ioy they brake foorth into laughing and * thankesgiuing.

* *Vide Mollerum in locum.*
* *Non cessabit Deus benefacere bonis donec perfectè faciat beatos, ita vt præ nimio gaudio in risum & gratiarum actionem prorumpant. Oecolamp. in Iob 8.*

The obseruation which I gather from this place, is once againe to vse the words of *Salomon*, that *to all things there is an appointed time: a time to weepe, and a time to laugh, a time to mourne, and a time to dance.* It is reported of *Heraclytus*, that hee was euer weeping: and of *Democritus*, that hee was euer laughing. But it is not so with a Christian: there is an intercourse betwixt these two, the one followes after the other: sometimes hee hath cause to sorrow, and sometimes occasion to reioyce. As for example, the Israelites when they were oppressed with the intollerable crueltie of *Pharaoh* and the Taske-masters, they had a time of mourning. But when they were deliuered from his tyrannie, and saw their enemies ouerwhelmed horse and horsemen in the sea, they found a time for [k] dancing. *Dauid* when hee washt his bed and watered his couch with teares, hee had a time of [l] weeping. When *Nathan* pronounced the sentence of absolution vnto him from the bloud of [m] *Uriah*, which was such a corasiue to [n] his conscience, hee had a time of laughing. And here the Iewes during the time of their captiuitie: when they seemed as vtterly reiected, of all reproached, of none regarded. When they wept continually in the night: and when their eyes did drop downe teares, and cast out riuers of water: they had a long and dolefull time of weeping: but now when the Lord hath cast downe their enemie, set them at liberty, and brought againe their captiuitie. And whereas now in Ierusalem, there might bee heard againe *the voice of ioy, and the voice of gladnesse: the voice of the Bridegroome, and the voice of the* * *Bride.* They haue a ioyfull and glad time for laughing. According to this the Iewes Antheme:

k Exo.15.20.21
l Psal.6.6.
m 2.Sam.12.
n Psal.51.14.
Lam.5.22. and 3.48.49.
* Ier.33.10.11.

Then

Then was our mouth filled with laughter:

Againe, whereas it is ſaid, *Our mouth is filled with laughter.* Wee may ſee how a little ſorrow cauſeth to the godly a great deale of ioy. *A woman when ſhee is in trauell hath ſorrow*, which certainly is moſt grieuous, and yet ſhort, of ſome few houres continuance: *But aſſoone as ſhee is deliuered of the child, ſhee remembreth no more the anguiſh, for ioy that a man is borne into the* p *world.* Truely, euen ſo momentanie ſorrowes of the righteous bring foorth euerlaſting ioyes, which doe extirpate and exſtinguiſh all remembrance of former heauineſſe. *Iobes* grieuances were great, and endured long, yet was it but for the ſpace of ſome moneths, as ſome haue collected from his owne words. *Iob* 7.3. for which ſhort ſeaſon *Iob* was comforted and reioyced an hundred an fortie q yeares. Old *Tobit* loſt his ſight for the ſpace of eight yeares: but hee enioyed it for the ſpace of threeſcore yeares r after. So that, both *Iob* and *Tobit*, for a ſhort time of heauineſſe, were recompenced with a long ſpace of gladneſſe: and for a little griefe, they had their mouthes *filled with laughter.*

A little ſorrow bringeth to the godly great ioy.

p *Iohn* 16.21.

De annis non ſi luiſſet, ſi annus ſuſtinuiſſet. Orig. lib. 2.

Vide Chryſoſt. hom. 25. *ad populum Antioch. Pineda in Com. in Iob. cap.* 2. *verſ.* 8. *ſect.* 12. *Num.* 4. *Oecolamp. & Merc. in Iob.* 42.

q *Iob.* 42.16,17.

r *Tob.* 14.

Moreouer, in that the ioy of the faithfull is heere called laughter, and in that they are ſaid to haue their mouth filled therewith: wee may further obſerue that there is no ioy, to the ioy of the godly: for the ioy of the wicked is no perfect ſ ioy: and why?

The ioy of the godly and vngodly compared together.

Firſt, becauſe it is alwaies mixed with griefe and horrour of conſcience: for *euen in laughing, their heart is ſorrowfull.* But when the godly are poſſeſſed with true ioy and gladneſſe, all ſorrow and mourning flees t away.

ſ *Prou.* 14.13.

t *Iſa.* 51.11.

Secondly, *The reioycing of the wicked is but ſhort, and the ioy of hypocrites is but for a* u *moment.* But our Sauiour tells vs, that *our ſorrow ſhall be turned into ioy, and our ioy no man ſhall take from* x *vs.*

u *Iob.* 23.51.

x *Iob.* 16.22.

Thirdly, The ioy of the vngodly ariſeth from worldly pleaſures and vanities. *Dines* ſoule reioyceth in y his riches. *Nabals* heart is merrie in his z drunkenneſſe. *Ha-*

z 1. *Sam.* 25.37.

man is ioyfull of his [a] preferment: and *fooliſhneſſe is ioy to a* [b] *foole.* But the godly can not, nor will not fill their mouthes with ſuch laughter: for they know, that all ſuch ioy is like *Ionahs* gourd, greene ouer night, but withered in the [c] morning: and like *Iohns* book, ſweet in the mouth, but bitter in the [d] bellie. But with *Habakuk*, they *reioyce in the Lord, and ioy in the God of their* [e] *ſaluation.*

a *Eſth.5.9.*
b *Pro.15.21.*
c *Ionah.4.6,7.*
d *Reu.10.10.*
e *Hab.3.18.*

Laſtly, The wickeds ioy doth end in ſorrow: and all their earthly pleaſures are like the *Mannah* kept ouernight, full of wormes in the [f] morning. They are like *Nabuchadnezzars* Image, with a golded head, but with feet of [g] clay. And though *they take the timbrell, and the harpe, and reioyce at the ſound of the organs*; and though *they ſpend their dayes in wealth, yet ſuddenly they goe downe into the* [h] *pit.* And *the end of all their mirth is* [i] *heauineſſe.* But the ioy of the godly ſhall more and more increaſe. For *the hope of the righteous is gladneſſe, but the hope of the wicked ſhall* [k] *periſh.* Croſſes, calamities, troubles, tribulations, diſeaſes, nor yet death it ſelfe, can terminate or end their ioy: for, euen then ſhall the faithfull enter into their Maſters [l] ioy: where there *is fulneſſe of ioy and pleaſures for* [m] *euermore*: which ſhall fill their mouth with laughter.

f *Exod.16.*
g *Dan.3.*
h *Iob.21.12.13.*
i *Pro.14.13.*
k *Prou.10.28.*
l *Mat.25.*
m *Pſal.16.11.*

Now, mee thinkes, if wee but rightly conſidered the vanitie of theſe earthly pleaſures, and the vexation that comes by theſe momentany ioyes. Firſt, how that they are not ſimple, but euer compound and mixed with care and heauineſſe of mind: like Babels cup, the outſide of gold, but filled within with abominations and vncleanneſſe. Secondly, how that they are ſhort, and of no continuance. For, *the hope of the vngodly is like duſt that is blowne away with the wind, like a thinne froth that is driuen away with the ſtorme, and like ſmoke that is diſperſed heere and there with a* [o] *tempeſt.* Thirdly, how that they ariſe from things as vaine as themſelues. As for example, ſuppoſe a man be rich, and reioyce in his ſubſtance, as *Dives* did:

o *Wiſ.5.14.*

did: yet, if hee fall but into any little ſickneſſe, his riches affoord him no eaſe. If a man be honorable, yet fall into pouertie, what comfort or reliefe ſhall hee haue from his honour? Yea, grant that hee bee rich, honourable, and healthfull: yet will the leaſt misfortune or croſſe trouble and grieue him, as if hee were of all men moſt miſerable. *Haman* called his friends, and *Zereſh* his wife, and told them of the glorie of his riches, and how the King had aduanced him aboue all his Princes and Seruants: yea, and how, hee onely was admitted vnto the Queenes banquet: yet all this auailed him nothing: his health, riches, honour, and the Kings fauour, could not *fill his mouth with laughter*, when hee remembred how *Mordecai* did not bow the knee, nor reuerenced [p] him. And laſtly, if wee did but thinke with our ſelues, how all theſe earthly ioyes are like the Locuſts that aſcended out of the bottomleſſe pit, with a goodly viſage, but with a ſtinging [q] tayle: certainly abhorring and abandoning all ſuch ioyes, mee thinkes, wee ſhould with godly *Dauid*, call vnto the Lord, and after this manner intreat him: *Remember mee, O Lord, with the fauour that thou beareſt vnto thy people: O viſit mee with thy ſaluation: that I may ſee the good of thy choſen, that I may reioyce in the gladneſſe of thy nation: that I may glorie with thine* [r] *inheritance.*

p *Eſth.5.*

q *Reu.9.*

r *Pſal.106.4.5.*

But how ſhall wee attaine vnto this ioy: and by what meanes ſhall wee obtaine it?

Foure things to be done before we can attayne vnto the true ioy of the godly.

Firſt, wee muſt truly humble our ſelues before wee bee comforted: and vnfainedly ſorrow before wee can reioyce: the prodigall humbled himſelfe before hee was entertained with melodie and dancing: wine is only to be giuen to the ſorrowfull of heart, that hee may forget his griefe, and as light was created after darkeneſſe, ſo ioy comes after heauineſſe.

Secondly, wee muſt labour for a peaceable conſcience. For, *a quiet conſcience is a continuall* [ſ] *feaſt*: that is, a continuall ioy: and truly there is no ioy vnto that,

ſ *Pro.15.15.*

Nil conscire sibi, nullâq; pallescere culpa.

Thirdly, wee must delight in the reading of the Word: for as *Dauid* affirmeth: *The testimonies of the Lord were the reioycing of the heart*: and therefore they were his songs in his [t] pilgrimage.

t *Psal.*119. 54.111.

Lastly, wee must earnestly pray for it as *Salomon* did for wisedome, saying with the Psalmist, *Make mee to heare of ioy and gladnesse, that the bones which thou hast broken may* [u] *reioyce.* And againe, *Reioyce the soule of thy seruant, for vnto thee (O Lord) doe I lift vp my* [w] *soule.* If these rules wee obserue in seeking after this heauenly ioy: wee shall find in the end, that the Lord will put gladnesse into our [x] heart, and *fill our mouth with laughter.*

u *Psal.*51.
w *Psal.*86.4.

x *Psal.*4.7.

And our tongue with singing.

Garrulare lætitia. Sen.

Out of the aboundance of the heart the mouth speaks: and if the heart bee glad the tongue is glib. Ioy cannot be suppressed in the heart, but it must bee expressed with the tongue. *Dauid* being in great perplexitie, resolued to be silent: and to rule his tongue, as it were with a bridle: but being ouercharged with griefe, out of the bitternesse of his soule, his tongue burst out: *O Lord, let mee know how long I haue to liue; let mee know mine end, and the number of my dayes: for, thou hast made them, as it were a span long, and mine age is nothing in respect of thee: and euery man liuing is altogether* [y] *vanitie.* Whereas elsewhere, being deliuered from great danger, and therewith greatly ioyed: his tongue explaines, what ioy his heart containes. *Thou hast turned* (sayth hee) *my mourning into ioy: thou hast loosed my sacke, and girded mee with gladnesse; therefore shall my tongue praise thee, and not cease: O Lord my God, I will giue praise vnto thee for* [z] *euer.* The Iewes, when they sate by the riuers of Babel weeping, in great anguish, and sorrow of heart, their fingers would not frame to strike vpon their sweet sounding instruments: their [a] tongues

Ex tristitia cordis sequitur tristitia oris Græc.

y *Psal.*39. 1. to 7.

z *Psa.*30.11,12
a *Psal.*137.

Tantum fuit nostrum gaudium, vt ipsum celare corde non potuerimus sed plena etiam fatia, sunt ex abundantia cordis, ora nostra gaudio scatentia, & linguis nostris laudes confessionis & exultationis cecinimus redemptori nostro. Fr. Titi. in locum.

all

would not vtter any melodious Psalmes of mirth, but all their songs were mournfull Elegies, dolefull tunes, and wofull lamentations. But now being permitted to returne from Babylon home to Ierusalem, the virgins reioyce in the dance, they shout for ioy among the Gentiles, and their *mouth is filled with laughter, and their tongue, &c.*

But what were their Songs, and what was the subiect thereof?

What kind of songs the godly sung at this deliuerance.

They were *Cantica Sionis*, Songs of Sion: *Cantica Salutis*, Songs of Saluation. Such songs as they were wont to sing in Sion, to the honour and glorie of God. Such Songs as they vsed to manifest their thankefulnesse vnto the Lord, for their deliuerance and saluation. So from hence wee may learne two things. First, what kinde of songs beseemes and befits the godly. Secondly, the end of the godlyes songs. As for the first, they must be such as tend to the honour and glorie of God: they must bee Psalmes, Hymnes, and spirituall[b] Songs. Such songs did the sweet Singer of Israel sing. Such songs did his sonne *Salomon* penne. And such songs were appointed to the Singers of the Temple to[c] sing. This is that melodie which wee must make to God in our hearts: and these are the songs which we must sing *with the spirit and*[d] *vnderstanding.*

b *Eph.5.18,19.*

c *2.Chr.29.*

d *Col.3.16*

Lasciuious songs are to be auoided.

I will not heere bee too prolixe in rebuking the baser sort of people, whose delight is only in lasciuious ballets, and wanton sonnets, to satisfie lust, and content their carnall appetite: only this they are vnlawfull, and to be abhord by all regenerate Christians.

First, becausse they proceed from an vncleane and carnall heart, as the efficient cause. For, as a cleare fountaine doth not send foorth muddie streames, or filthie puddle, no more can the heart be cleane from whence comes these obscœne and filthie songs.

Secondly, they are to be distasted for the material cause: the matter and subiect of them being vaine and carnall.

Thirdly,

Vide Zanch. in Eph. 5.

Thirdly, they are not to be followed, in regard of the formall cause: because the forme and composition of them is carnall, consisting for the most part of words lasciuious, and full of lyes. Neither are they to bee embraced, but chiefly to be reiected, because of the finall cause, for it is likewise carnall: They tend not to Gods glorie, nor to edification; but their end is either to stirre vp lust, or for gaine, or to gaine fauour, and as (we say) to deceiue the Time. Now I wish vs all onely to remember that vncleanneſse, filthineſse, and fooliſh talking, ought not once to bee named amongſt [e] Christians; for euery idle word we must giue account at the day of [f] Iudgement; and therefore our tongue must be imployed in ſpirituall ſinging.

[e] *Eph. 5. 3, 4.*

[f] *Matt. 12. 36, 37.*

The end of the godlies ſongs.

The end and ſcope of the godlies Songs and Pſalmes, ſhould be to ſhew their thankfulneſſe, in prayſing and lauding the Lord, whenſoeuer they are deliuered out of any trouble, or haue receiued any bleſſings or benefit of God: as here the Iewes did, after the Lord had compaſſion on them, and brought againe the captiuitie of *Iacobs* Tents, and comforted the deſolations of Sion, and made her deſert plentifull like [g] Eden, then ioy and gladneſſe, prayſe, and the voyce of ſinging was amongſt them, and the voyce of the ioyfull and thankſgiuing did proceed [h] from them. Here then, in theſe words, *and our tongue with ſinging:* Firſt, wee ſee what ſhould bee our practice, *viz.* continually to prayſe God for all his mercies, loue, and kindneſſe, ſhewed vnto vs. And next, that it is the tongues office, to be the inſtrument to ſhew forth this prayſe.

[g] *Iſa. 51. 3.*

[h] *Ier. 30. 18, 19.*

Thankfulneſſe, firſt practiſed.

As for the firſt, it hath euer beene practiſed of all the faithfull. After the peoples deliuerance out of Egypt, *Moſes* and *Aaron*, and all the people ſung: *Miriam*, and the Women, played vpon Tymbrels, ſongs of prayſe and thankſgiuing vnto the [i] Lord. *Hannah*, when the Lord opened her wombe, and enlarged her mouth ouer her enemies, ſo that *Peninnah* could no longer vpbraid her for her barrenneſſe, ſhee ſings a ſong of prayſe to ſhew her thank-

[i] *Exod. 15.*

k thankfulneſſe. We find the like in *Deborah*, after the ouerthrow of *Siſera*: of the Iſraelites, at the death of *Goliah*; and of *Iudith*, when ſhee had ſlaine *Holofernes*, all their ſongs ſhould ſerue for examples, to ſtirre vs vp to thankfulneſſe: for diuers motiues there bee to mooue vs thereunto. k 1. *Sam.* 1. and 2.

Firſt, it is commanded: *Thou ſhalt call vpon mee in the day of trouble, and I will deliuer thee, and thou ſhalt glorifie mee.* Where the Lord promiſing to deliuer vs out of trouble, giues vs a twofold precept: firſt, to pray vnto him for it, and then, after we are deliuered to prayſe him. 1 *Pſal.* 50. 15. 2. Commanded.

Secondly, it is commended: *Noah*, after his deliuerance from that vniuerſall Deluge, to ſhew his thankfulneſſe, built an Altar, and offered an burnt offering thereupon: which is ſo commended, that the Lord is ſaid *to ſmell a ſauour of* m *reſt*; and thereby ſhewed himſelfe appeaſed, and his anger pacified. 3. Commended. m *Gen.* 8.

Thirdly, the neglect of this ductie is condemned in the old Iſraelites, who, to their great ignominie and ſhame, are branded with this blot, that *they forgate God their Sauiour, who had done great things for* n *them.* n *Pſal.* 106. 21.

I might adde hereunto, that wee haue nothing elſe to giue vnto God, but onely the calues of our o lips, prayſe and thankes. Which *Dauid* knowing full well, doth queſtion himſelfe; *What ſhall I giue vnto the Lord, for all his benefits beſtowed* p *vpon mee.* Is there any thing in me but ſinne? Haue I any thing, but what I haue receiued of him? Is not he the portion of mine q inheritance? Hath not hee prepared my Table, anoynted my head with Oyle, and made my cup to r ouerflow? yet will I not be vngratefull, for *I will take the cup of ſaluation, and call vpon the Name of the Lord. I will offer ſacrifice of prayſe, I will thanke him for his benefits, in the preſence of all his people, in the Courts of the Lords Houſe, and in the midſt of* ſ *Ieruſalem.* 4. Abſolutely neceſſary. o *Hoſ.* 14. p *Pſal.* 116. 12. q *Pſal.* 16. 5. r *Pſal.* 23. 5. ſ *Pſal.* 116. 17, 18, 19.

Againe, ingratitude is a thing ſo hatefull to God, that he will not let it goe vnpuniſhed. *Saul*, for his vnthankefulneſſe, 5. It is beneficiall, whereas ingratitude is hurtfull.

fulneſſe, is depriued of his Crowne: the old Iſraelites, for their forgetfulneſſe of Gods goodneſſe, were not ſuffered to enter into the Land of promiſe. Nay, hee would not ſpare good *Ezekiah*, for his vnmindfulneſſe of his great deliuerie from the King of Aſhur, but ſtrikes him with a deadly diſeaſe. Yea, and it withdrawes Gods bleſſings beſtowed vpon them: for what God giues to the thankefull, he takes from the vngratefull; as he did the Crowne from *Saul*, and gaue it vnto *Dauid*. Ingratitude is called *a parching wind, that dryes vp the Fountayne of Gods loue and goodneſſe*; whereas thankfulneſſe doth open the Garners of Gods bountie, and mooues the Lord to raine downe innumerable bleſſings vpon vs. For as the Maſter made his ſeruant, who was faithfull in a little, Steward ouer much: ſo ſuch as are thankfull for a little, God will bleſſe with much. For, *thankeſgiuing is the motiue of bleſſing*.

Quæ Deus dat gratis aufert ingratis, Aug.

Ventus vrens deſiccans fontem miſericordiæ, & fluenta gratiæ, Bern. ſerm. 51. in Cant.

To conclude, it is a vice ſo diſtaſtfull, that *Gregorie* ſaith, He is not worthy to receiue, who is not thankfull for that he hath receiued. Nay, it was ſo abhorred of the very Infidels and Pagans, that the Athenians would not permit an vngratefull perſon to beare rule amongſt them. And the old Romanes thought them worthy to be ſeuerely puniſhed, euen with death it ſelfe. And *Lycurgus* being askt, why amongſt all his Lawes, he had not made one againſt this vice, anſwered, That he left it to the gods, eſteeming it ſo haynous a crime, that it could not be ſufficiently puniſhed by man.

Gratiarum actio eſt ad plus dandum inuitatio. Chryſ. in Matth.

6. Vngratefulneſſe abhorred of Infidels.

Let this teach vs, to follow the aduice of the Apoſtle in all things, to giue thanks. And let vs exerciſe our ſelues in Pſalmes, Hymnes, and ſpirituall Songs, with thankſgiuing in our hearts to the [x] Lord. *Dauid*, when hee was freed from all troubles, and deliuered out of the hands of all his enemies, ſung a ſong of prayſe vnto the [x] Lord. *Ezekiah*, after he recouered out of his deadly diſeaſe, pennes a ſong, and leaues it to poſteritie, as a monument of his thank-

t 1. *Theſſ.* 5.

u *Col.* 3. 16.

x *Pſal.* 18. 2 *Sam.* 22.

thankfull heart for Gods y benefits. And when the Saints in the Primitiue Church were let out of prison, and set at libertie, being before miserably captiuated by *Maxentius* and *Maximinus*, they publikely through the open Streets and Market places, did walke in troopes and assemblies, praysing and thanking the Lord in Psalmes and Songs. When blind *Bartimeus* receiued his sight, he was so thankfull, that hee would not part with our Sauiour, but followed praysing and glorifying z God. And vvhen *Peter* restored the lame to his limmes, hee vvent into the Temple vvith *Peter* and *Iohn*, vvalking, leaping, and praysing a God. In a word therefore: If vve be deliuered from the hands of our enemies, as *Dauid* was. If we be brought from the gates of the Graue, as *Ezekiah* was: If we be brought out of prison, as the Saints were; and out of captiuitie as the Iewes were: If we haue our sight restored to vs, as *Bartimeus* had; our limmes, as the cripple had; and our health, as *Æneas* b had. Let vs offer vnto the Lord the sacrifice of Prayse, and render to him the calues of our c lips; with *Ionah* sacrificing vnto God, with the voyce of d thanksgiuing; and with *Dauid*, sing vnto him all our life, and whilst we liue to prayse e him.

But if wee remember and thinke with our selues, how wee are redeemed from the captiuitie wee were in, vnder Sinne and Satan; how vvee are freed from the power of Death and Hell, by our Lord and Sauiour Iesus Christ: as vve haue great cause to reioyce, so haue wee reason to be thankfull to God for the same. At the birth of our Sauiour, vvho vvas borne for the saluation of Man, the Angels and whole Armies of heauenly Souldiers, praysed God, saying, *Glorie be to God in Heauen, in Earth peace, and good will towards* f *men. Elizabeths* Salutation, *Maries* Hymne, *Zacharias* Psalme, and old *Simeons* Song, are all motiues to stirre vs vp to thankfulnesse, for so vnvaluable a blessing. Let euery one of vs therefore endeauour to shew our selues thankfull, in word * and in worke, vvith

y *Is.*38.9. to 21.

Euseb hist. Eccl. lib.9.cap.1.

z *Mar.* 10.46. *Luke* 18.43.

a *Acts* 3.8.

b *Acts* 9.33.

c *Heb.*13.15.

d *Ion.*2.9.

e *Psal.*104.33.

f *Luk.*2.13.14.

* *Not verbo, &c.*

heart and hand, awaking our drowſie ſoules, and reciting them vvith *Dauid*, to prayſe the Lord, ſaying, *My ſoule, prayſe thou the Lord, and all that is within me, prayſe his holy Name. My ſoule, prayſe thou the Lord, and forget not all his benefits; who forgiueth all thine iniquities, and healeth all thine infirmities; who redeemeth thy life from the graue, and crowneth thee with mercy and compaſſion; who ſatisfieth thy mouth with good things, and reneweth thy youth like the Eagles, my ſoule, prayſe thou the* [g] *Lord.* For thus ſhould our mouth bee filled with laughter, and our tongue vvith ſinging.

Nec verbo tantum vel linguæ ſed opere & veritate exhibeamus nos grates quod gratiarum actionem magis quam dictionem à nobis exigit datur gratiarum. Bern. ſer. contra vitium ingratitudinis.

g *Pſal.*103.1,2, 3, 4.

The tongue the inſtrument to ſet forth Gods prayſe.

The inſtrument for ſetting forth and publiſhing of Gods prayſe, is the tongue; for it is the Interpreter of the Minde, and by it vvee expreſſe vvhat before wee conceiued in minde. For vvhat the heart thinkes, the mouth ſpeakes. *Dauids* heart is meditating ſome good matter, and his tongue is the pen of a readie [h] Writer. For this cauſe the tongue is called, *mans glorie. My heart reioyced and my tongue*, or my glorie [i] *was glad:* becauſe it is the inſtrument to ſet forth Gods prayſe and glorie. For it is right and reaſon, that it be called by that name, vvhich agrees with the thing wherein it is imployed. We muſt not then vvith our tongues blaſpheme God, vvith *Zancherib.* Nor by our tongue ſeeke our owne glorie, like *Herod.* Nor therewith lye againſt the holy Ghoſt, vvith *Ananias:* but vvith the tongue, like *Dauid*, prayſe the Lord vnceſſantly: like *Steuen*, profeſſe Chriſt conſtantly; and with *Peter*, preach him boldly. For *euery knee muſt bow vnto the Lord, and all tongues muſt confeſſe vnto* [k] *God:* and for the better performing of this office, let vs obſerue theſe Rules.

h *Pſa.*45.1.

i *Pſal.*16.19.

*Deus dedit homini linguam ad tria officia vt eum laudaret Pſal.*71.23,24. *vt proximum ædificaret, Iſai.* 50.4. *vt ſe coram Domino accuſaret. Iob* 42.6 *Iuſtum eſt vt lingua nomen habeat, quod oculi ipſius correſpondeat. Muſc.*

k *Rom.*14.11.

Rules to goueme the tongue in praiſing God truely.

Firſt, becauſe naturall corruption doth ſtay our tongue and the Enemie, the Deuill like the Iewes aduerſaries, labours to ſhut vp the mouthes of all that prayſe [l] God. Let vs earneſtly crie vnto the Lord with *Dauid*, to open [m] *our*

First, Prayer to open our lips.

l *Eſth.*14.9. m *Pſal.*51.15.

lips

lips, that our mouth may shew forth his prayse. The Man in the Gospel, is said to haue beene possessed with a dumb n spirit; but he is said to haue beene dumbe, becauſe hee stopt his mouth, and stayed his tongue from vttering any thing, which might bee to Gods glorie and prayse: but God, who giues the mouth to man, must bee with *Moses* his mouth, and rule his stammering o tongue. For it is hee that must cast out the Deuill, and make the dumbe to speake. For he hath the key of *Dauid, which shutteth, and no man openeth, and openeth and no man shutteth.*

n *Luk.*11. *Quia mutum fecit à laude Dei. Hug. Card.*

o *Prou.*4.11.12.

Secoudly, if we would haue our tongues to prayse God rightly: Wee must first wash the inside of the Cup: wee must purge and prepare our hearts within. For the tongue and all the rest of our members and senses, waite vpon their heart, as their Mistresse. If it bee like the heart of *Pharao*, hardned p and vnmoueable. Then like old *Tobit*, our eyes are blinded. Like the Man in the Gospell, wee are deafe and heare not. Like *Ieroboam*, our hands are withered. Wee are lame in our feet, like *Mephibosheth*: and we are tongue-tyed, like *Zacharias*. Nay, rather possessed with a dumbe Deuill, that we can neither heare, see, nor speake any thing to the honour of God; much lesse walke in the wayes, or worke the works of righteousnesse: but if our hearts bee like the heart of *Dauid*, q prepared. Then are our eares like vnto *Maries*, attentiue to heare; our eyes like vnto the Eunuches, intentiue to reade: our hands, like the hands of *Cornelius*, full of good works; and our tongue like *Isaiahs*; a tongue of the learned, *to minister a word in season.*

2. Preparation of the heart.

p *Exod.*6.

q *Psal.*108.1.

Lastly, wee ought to follow the aduice of Saint *Hierome*, deliberately to consider with our selues, what wee ought to speake, and how wee should set forth his prayse. The tongue glides nimbly, and so defiles quickly, saith Saint *Bernard.* Yet as *Gregorie* hath obserued, it is inclosed with a double hedge, the lips, and the teeth, that our words might passe by the trying file of castigation, before they

3. Serious premeditation, before wee speake.

Lingua facile volat ideo facile violat. Bern. Per limam priusquam per linguam. Greg.

they come by the twatling tongue of confusion. For it is not enough for man to pray, but hee must pray with the heart and with knowledge: and it is not enough for vs to sing with the tongue, but wee must sing with the Spirit, and with vnderstanding also. Wherefore, let vs duely ponder and truely weigh with our selues, what we are about to doe, before we take the Name of God in our mouthes, or dare talke of his praise.

If we truely obserue these three, Prayer, Premeditation, and Preparation; twisting them together like *Salomons* threefold cord; wee shall finde that the words of our lips shall bee like *appels of gold, with pictures of siluer:* and that our tongues shall bee like the sweet singers of Israel, a fit instrument to laude and magnifie the Lord. But, O, the peruersnesse and wickednesse of wretched man! How is his tongue become an Organ of all euill? Lasciuious *Ammons* songs are of lust and vvantonnesse, Rayling *Rabshakehs* are euer blaspheming the good God of Israel. Malicious *Sheimehs* tongue is full of cursing; and treacherous *Ioabs* lips are full of guile; and bloodie *Lamech* is euer boasting of crueltie. Is this the vvay to prayse the Name of God? Is this the way to magnifie the Lord? No, no, vncleannesse must not be named amongst vs. We must not blaspheme God, and cause his Name to be euill spoken of. Wee must not blesse God, and curse our Neighbour: and vvee ought not to talke deceitfully one vnto another. Once againe, let vs remember, that the tongue is called *mans glorie*. First, as I haue said, because therewith vve ought to glorifie God; and besides, it is the glorie and prayse of man, to gouerne and rule his tongue. *Iobs* commendation vvas, that hee did not sinne vvith his [r] lips: and *Dauids*, that he kept his mouth, as it vvere, vvith a [s] bridle: and he that sinnes not in vvord, is a perfect man, saith *Iames*. But, alas, *the tongue is an vnruly euill, a world of wickednesse, full of deadly poyson, a little member, that no man can tame.* What then must vvee doe?

Why the tongue is called *Mans glorie.*

r *Iob* 2. 10.
s *Psal.* 38.

What

What course shall vve take therewith? With the Psalmist vve must haue our recourse to God, praying him to set a vvatch before our mouth, and to keepe the doore of our lips, that so they may bee close shut, that no euill passe through them; and yet stand open, that vvee may still prayse him. u *Psal* 141.3.

Neither is it to bee omitted, that *Lorinus* the Iesuite hath obserued, *viz.* that the Psalmist nominates the *mouth* and *tongue* in the singular, not *mouthes* and *tongues* in the plurall: because all the faithfull, and the vvhole congregation of the Iewes *vnivocè*, vvith one voyce, vvith one consent, and as it were, vvith one mouth, did prayse and glorifie the Lord. For our instruction, if wee would but learne it, *vnanimiter*, *vnivocè*, with one heart and one tongue, to prayse and magnifie God. But to leaue the ceremonious worship of the Iewes, and the superstitious seruice of the Papist: it is to be admired, and as much to bee lamented, the difference amongst our selues, though not in fundamentall points of Religion, yet in the seemely order of seruing of God. Some of vs crie out against the Kings supremacie, some raile against the reuerend Priesthood and Prelacie, and too many of vs whet our tongues, and sharpen our pennes to speake, and write against the decent & chaste ceremonies and discipline of this Church of England; and so wee must fill vp our Sermons with proud and insolent inuectiues, exclayming against the proud Prelacie forsooth, and withall falsly reproching the gouernment Ecclesiasticall, as full of superstition and Poperie. Wee call euery thing in question and raise doubts, where the matter is as cleare and euident, as the light of the Sunne. By this doing, wee giue our Aduersaries iust cause to reioyce, in hope of aduantage. Wee cause the Word of God to bee euill spoken of, and bring many of the ignorant sort to waue and wander in their opinions, stumbling at euery straw, and starting aside at euery crosse; and is to bee feared, ere long, the complaint of

they come by the twatling tongue of confusion. For it is not enough for man to pray, but hee must pray with the heart and with knowledge: and it is not enough for vs to sing with the tongue, but wee must sing with the Spirit, and with vnderstanding also. Wherefore, let vs duely ponder and truely weigh with our selues, what we are about to doe, before we take the Name of God in our mouthes, or dare talke of his praise.

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Chryſoſtome, in a caſe not much different, bee not verified amongſt vs, whilſt we are doubtfull in queſtions: there be but few true Chriſtians: there is but one Faith, one Truth, and one Baptiſme: one Law, and one Goſpell: and why ſhould there not bee one heart and one ſoule: one tongue to preach, and one hand to penne the onely Truth? theſe jarres about light and ſlight queres, befits not true Chriſtians, there is but one harmonie amongſt the Saints in heauen: and there ſhould bee but one harmonie amongſt the Saints on earth. Chriſt is of all, with one voyce prayſed in the Church triumphant, and ſhould be ſo alſo in the true Churches militant. Wherefore let vs imitate and follow the Apoſtles, who with one conſent, continued lauding and prayſing [x] God.

x Act. 2.

Now Lord, we beſeech thee, to be with our mouth, as thou waſt with *Moſes*; to open our lips, as thou diddeſt *Dauids*; and to touch our tongue, as thou diddeſt *Ezekiels*; and to open to vs a doore of vtterance, as thou diddeſt thy Apoſtle: that ſo we may continually pray vnto thee, and daily prayſe thee, ſo long as we liue vpon the face of this earth; that hereafter wee may with Quires of Saints and Angels ſing vnto thee in the higheſt Heauens, prayſe and glorie, wiſedome and thanks, honour and power for euermore.

Amen.

THE

THE ATHEISTS ACKNOWLEDGEMENT.

OR

The third ſequell, that followed vpon their deliuerance, *viz.* The Heathens confeſſion.

THE FOVRTH SERMON.

VERS. 3.

Then ſaid they among the Heathen, the Lord hath done great things for them.

IN theſe words, you haue the third ſequell that followed vpon this deliuerance. *viz.* The Heathens confeſſion, what God had done for his people. When the land of Iſrael was deſolate, and when the houſe of *Iudah* went into captiuitie the Ammorites reioyced at their fall, crying, ha ha, againſt them: they clapt their hands, they ſtamped with their feet, and reioyced in heart againſt the land of Iſrael. The Moabites inſulted ouer them, the Edomites moleſted them; and the Philiſtimes did reuenge themſelues for their old hatred vnto them, and all that paſſed by Ieruſalem opened their [g] mouth, they [h] hiſſed, they gnaſhed their teeth, they wagged their heads, they clapt their hands, ſaying, is *this the*

g *Theodoretus & vocauit, aperire os, pro irridere accipiunt iuxta illud. Pſal.22.7, & 34. 13,14, & 79.4.*

Origen. & alij ex ſimilitudine referte potius morem beſtiae deuorare cupientes. Pſal.22.13. Ier.51.34. Chriſtoph. à Caſtro lib.5. comment. Ier. h Sibilare, & mouere caput *ſigna incantis & per ludibrium contemnentis, ita accipitur* ſibilare. *Reg.9. Zoph.2. ſimiliter* mouere caput. *Pſal.21.*

Citie-

Citie that men call the perfection of beautie, and the ioy of the whole earth. Come, let vs deuoure it: for, certainely this is the day wee haue ſeene it, and found it. Thus did the prophane Heathen inſult ouer Gods People and Sanctuarie. but, now when they ſee that they haue found fauour againe with God, and that hee hath graciouſly brought againe their captiuitie: and in his wrath, caſt downe their enemies, they are confounded for all their power, and they lay their hands vpon their mouth: not daring to barke or bay any more at them: but amazed and aſtoniſhed, they are forced to confeſſe that

The Lord hath done great things for them.

The parts of the Text.

In the words, we may obſerue. Firſt, The Confeſſors: *the Heathen.* Secondly, the thing confeſſed: *the Lord hath done great things for them.* And therein wee may note: Firſt, the Agent, *the Lord.* Secondly, the Act, *hath done great things.* And thirdly, the Perſons for whom, *for them, viz.* the Iewes. The parties confeſſing were the Heathen, euen they who before did deride them, and thought them a people forſaken, and not regarded. So that, here wee may learne, that often, they who laugh at Gods people and children, in time of their afflictions, and reproch them, in time of their miſerie: euen they, in the end are conſtrained to acknowledge Gods goodneſſe towards them: and whereas before they opened their mouthes againſt them, ſo in the end they are forced to commend them. And herein is both the power and loue of God manifeſted, when he forceth his childrens enemies to be the trumpets of their praiſe. And ſo, whileſt the Viper is vpon *Paules* hand, the Barbarians abhorre him as a murtherer: but when he caſts it off without harme they thinke a him a God. Whileſt *Iob* lyes a wofull wretch vpon the dunghill, his neighbours forſake him, his acquaintance forget him, his wife diſdaines him: his ſeruants diſobey

By whom the godly are reproched, by the ſame they are often commended.

* τοῦτο γὰρ ἐϛι μάλιϛα τῆς περιουσίας τῆς τοῦ θεοῦ δωρεᾶς, ὅταν δι' ἃ τῶν ἐχθρῶν ἀνακηρύττεϛθαι τοὺς αὐτὰ δοῦλος παραϛκευάζῃ. *Chryſoſt. in Genſ. hom. 51.*

a Acts 28. 3, 4, 5

him; his wife diſdaines him; his ſeruants diſobey him; the wicked deſpiſe him; and euen vagabonds and villaines deride [b]him. But when the Lord brought againe the captiuitie of *Iob*: then they came all to him, feaſt and reioyce with [c]him. As *Dauid* went out of Ieruſalem fleeing from *Abſalom*, wicked *Shimei* vpbraides him, as a *bloudie man*, and a *man of Belial*; curſes him, and throwes ſtones at [*]him: but as *Dauid* returned to Ieruſalem, hee was one of the firſt that went to meet him; falls downe before him, acknowledges him for his Lord and Soueraigne, confeſſes his fault, and craues his gracious [*]pardon. Our Sauiour himſelfe, whileſt he ſuffered vnder and vpon the Croſſe, was ſtripped, ſcoffed at, crowned, and crucified of the Souldiers, and the high Prieſt, Scribes and Phariſes mockt him, ſaying, *He truſted in God, let him deliuer him now, if he will haue him*: Yet, when the vaile of the Temple rent aſunder; when the Heauens were darkened; and the Sunne obſcured: when the Graues opened, and the Earth quaked: the Centurion and his companie were all ſtricken with an exceeding feare, and confeſſed that he was the ſonne of [d]God. And ſo the Iewes, in their miſerie and extremity, became an open ſhame vnto their enemies: a very ſcorne and deriſion vnto all that were about them. And the Heathen ſaid, *Where is now their* [e]*God?* But now, perceiuing how powerfull the Lord was, in deliuering them: and how mindfull hee was of them, they are forced to confeſſe, *that the Lord had done great things for them.*

b *Iob* 19.

c *Iob* 42.

* 2. *Sam.* 16.

* 2. *Sam.* 19.

d *Matth.* 27. 43

e *Pſal.* 79. 4. *and* 10.

Here wee may ſee, what is the nature and condition of this wretched world: it [*]bleſſeth, honoureth, and reuerenceth all ſuch, as they ſee the Lord to bleſſe with worldly honours and preferment: and on the other part, they curſe, hate, and abhorre all ſuch, whom it pleaſeth the

* *Hoc ſanè mundi eſt ingenium vt ijs maledicat, & auerſetur, quibus videt Deum externè maledicere, contra ei benedicat, cui externè à Domino videt benedici. Cùm fueris felix multos numerabis amicos, tempora ſi fuerint nubila ſolus eris. Nihil ergo mirum quod Iob ab amicis tunc fuerit afflictione liberatus, qui in afflictione ab omnibus fuit deſtitutus. Marc. in Iob* 42.

Lord any wayes to afflict outwardly: yea, one and the selfesame man shall bee regarded and reproched by the world, as his case and estate doth change and alter in the world: as you haue heard *Iob* for an example: who first, in the time of his prosperitie, hee was honoured of all, all bowed the knee to him: but in his miserie and aduersitie, they all fled from him, forsooke him; yea, and laught him to scorne: yet, when the Lord restored him to his former health, and blessed his estate: his friends, kinred, and acquaintance, did all flocke to him, and feasted with him: yea, of their owne accord, they brought presents to him, and comforted him, when they saw what great things the Lord had done for him.

Let this bridle the disdainfull ambition of all such, as dare reproch any of Gods seruants, in time of their crosse and calamitie: as if, for their transcending sinnes, the Lord had forsaken them, like *Iobes* friends, who from the greatnesse of *Iobes* torments did conclude, that hee had beene vnthankefull, vnmercifull, vncharitable, his wickednesse great, and his iniquities [f] innumerable: or, with churlish *Nabal*, because *Dauid* was in need and want, held him as a runagate, [g] and a runaway. And the neighbouring nations about Ierusalem, because of her infinite afflictions, thinke the Iewes to bee abiects and cast-awayes, and so reioyce at their fall, and helpe forward their afflictions. Let vs not thus peruersely iudge of the Saints of God. Let vs not thus adde affliction to the afflicted. For, *Nabal* shall smart for his churlishnesse to *Dauid*. *Eliphaz* and his companions, shall bee sharpely reproued for their vncharitable iudgement of *Iob*. And the Heathen shall suffer for the vnaduised and wrongfull censure of Gods people. For, *the Lord will purchase vnto his seruants, praise and fame, throughout all the land of their* [h] *shame*: which shal make their enemies confesse, that *the Lord hath done great things for them*.

f *Iob* 22.5, 6, 7, 8.

g 1. *Sam.*

h *Isa.* 60.14 & 62.12. *Zeph.* 3.18, 19, 20.

The second obseruation, that offereth it selfe to be considered

ſidered in theſe words, is, that God doth not onely deliuer his Church and Children: but hee doth ſo deliuer them, that the wicked ſtand amazed and aſtoniſhed thereat. When the King of Iericho heard, how the Lord had dried vp the waters of the red Sea before the Iſraelites: and what a glorious victorie hee had giuen them, of the two Kings of the Ammorites: hee and all the inhabitants of the land were ſore amazed, they were greatly affrighted, their heart fainted, and their courage was [i] abated. Proud *Nebuchadonoſor*, at the miraculous deliuerance of the three Children out of the fiery furnace, was ſo much aſtoniſhed thereat: that hee was conſtrained to acknowledge, and confeſſe the mightie ſignes and great [k] wonders of God. And when *Paul* and *Sylas* being caſt into priſon, and hauing their feet made faſt in the ſtockes: ſo that in the Iaylors opinion they were ſure enough: at midnight, the foundation of the priſon was ſhaken, the doores opened, and euery mans bonds looſed: the Iaylor awakened, and would haue killed himſelfe, being ſo ſuddenly affrighted, and amazed at the ſight of thoſe great things which the Lord had done for [l] them.

The godlies deliuerance is often ſo miraculous, that it affrights, and aſtoniſhes the wicked.

i *Iob* 2.9,10.

k *Dan.*3.

l *Acts* 16.

Thus, the Lord will deliuer his owne children. Firſt, to manifeſt his power and glorie, that the Gentiles may know, that hee is the God of ſaluation. To this end, hee would haue *Gideon* to encounter with the Amalekites, and Madianites, with no more then three hundred men, that his power might be the better knowne in ſo [m] great a victorie. And ſo, by his wonderfull plagues inflicted vpon the Egyptians, and by the miraculous bringing of his people out of Egypt, hee did vindicate to himſelfe, glorie and worſhip: for, the Scripture ſayth vnto *Pharaoh*, *For this ſame purpoſe haue I exalted thee, that I might ſhew my power on thee, and that my name might bee declared through all the* [n] *earth.* To make the Heathen confeſſe, that the Lord hath done great things for Iſrael.

m *Iudg.*7.

n *Exo.*9.17.

Againe, to let the wicked see that there is nothing can hinder or let the libertie, and deliuerance of the godly, when God once purposeth to redeeme and saue them. The Sea shall diuide it selfe; Iordan shall start backe, that they may passe safely: a Pillar of fire shall giue them light by night, and a cloud shall ouer-shadow them by day: the Heauens shall raine downe meate, and the drie Rocks shall powre out drinke vnto them: no power, no might, and no policie in man can detayne them: for, *hee maketh warres to cease in all the earth, hee breaketh the Bowe, and knappeth the Speare in sunder, and burneth the Chariots in the* [o] *fire.* Hee breaketh the gates of brasse, and bursteth the yron [p] doores: hee vnlooseth the captiues bonds: hee deliuereth the prisoners out of the [q] stocks; and brings them out of the Pit wherein there is no [r] water; that the *Heathen* may confesse, that *the Lord doth great things for them.*

o *Psal.46.9.*
p *Is.45.*
q *Psal.68.6.*
r *Zach.9.11.*

O, how should this encourage vs, whensoeuer wee are molested, and oppressed of the wicked; though they with *Zanecherib* thinke, that God is not able to deliuer *Ezekiah* out of his hands; and with *Nebuchadnezzar*, doe confidently beleeue, that it is impossible, that God should preserue *Ananiah*, *Mishael*, and *Azariah*, from so cruell a death; and with *Pharao*, blasphemously say, who is the Lord that I should heare his voyce, and let Israel goe? yet need we not to feare, nor bee discouraged; but euery one of vs, with *Dauid* ought to say, in God is my trust, and I feare not what man can doe vnto [s] mee. It was the saying of *Euripides*, when the Athenians fought against the Thebans: *Iupiter* is my helper, and I doe not feare. Now whereas wee haue the liuing Lord, and not a Paynim God for our helper; should any of vs distrust, or be in feare? For our God is not as their god, euen our enemies be [t] iudges, that the *Heathen* may confesse, that *the Lord hath done great things for vs.*

s *Psal.17.1.*
t *Deut 32.31.*

O, how should this asswage the tyrannie, and abate the

the cruell insolencie of the wicked ouer Gods Children, sith the Lord, to their owne astonishment, can set them at libertie, and let them see that they are neither able to detayne them, nor powerfull to restrayne them, whensoeuer the God of saluation purposeth to deliuer them. For albeit, the Philistimes thinke, they haue *Samson* safe enough in cordes; though the Goaler thinke, he hath *Paul* sure enough in the stocks; and although the Quaternions of Souldiers are perswaded, that they haue *Peter* fast enough in fetters, yet shall they be deceiued. For the snares shall be broken, and wee [u] deliuered. For our helpe is in the Name of the Lord, which hath made Heauen and Earth; *and the Lord of Hosts is with vs, and the God of Iacob is our* [x] *refuge:* to make the very *Heathen* confesse, that *the Lord hath done great things for vs.*

u *Psal.*124.8,9.

x *Psal.*46.11.

Now, whom doe the Heathen acknowledge to be the Iewes deliuerer? Not *Astaroth*, the god of the Sydonians; nor *Chemosh*, the Idoll of the Moabites; nor *Milchom*, the abhomination of the Ammonites, for all these are but vanities: but the Lord, whose power is inexplicable, whose wisedome is ineffable, and whose greatnesse is incomprehensible. Now they perceiue, that these Gods are *but gold and siluer, the works of mens hands, they haue mouthes and speake not; eares, and heare not; eyes, and see not; hands, and touch not; and feet, and walke not:* so that they are not able to doe any thing, much lesse so great things, as to worke the ouerthrow of Babylon, and bring againe *the captiuitie of Sion.* Therefore they are forced to confesse, that he, who *is great, and Lord aboue all Gods, and who worketh, whatsoeuer pleaseth him, in heauen and in earth, in the Sea, and in all deepe places; who bringeth vp the cloudes from the ends of the earth; and who causeth the lightning with the* [z] *raine:* that he, I say, and none but he, dealt so graciously with his people, and did so great things for them.

y *Psal.*115.3, 4,5,6,7.

z *Psal.*135.5, 6,7.

Thus God by the manifestation of his power, will let

By the wonderfull works of God, the Heathen come to some acknowledgement of God.

the wicked know, that hee is the God of Gods, and Lord of Lords. When fire descended from heauen, at the prayer of *Eliab*, and consumed the burnt offering, the idolatrous people forsaking *Baal* and his Priests, fell vpon their faces, and cryed out, saying; * *The Lord is God, the Lord is God.* *Darius*, who doubted of Gods sufficiencie, to rescue *Daniel* from the jawes of the Lions: when hee saw *Daniel* come forth safe, without hurt or harme, he acknowledged Gods power in his deliuerance, & made a decree throughout all the prouinces of his Empire, that *men should tremble and feare before the God of* b *Daniel.* And the prophane Heathen, seeing the wonderfull power of God manifested in his fatherly care, in deliuering his Saints from the cruelties of *Maxentius* and *Maximinus*, and in changing their wofull captiuitie into a ioyfull libertie, vvere so much astonished and confounded thereat, that they vvere forced to confesse, that the God of the Christians, vvas the onely true and omnipotent God.

* 1. *Kin.* 18. 39.

b *Dan.* 6.

Euseb. hist. Eccl. lib. 9. cap. 1.

O, how could this but confound the idolatrous Heathen, if that they had but duely and truely considered, the omnipotencie and power of this great God *Iehouah*, who fayned vnto themselues so many gods, impotent & weake, to succour them in aduersitie, and to doe any thing for them. Among all their gods, *Iupiter* was in greatest estimation, as Father and King of Gods, and vvas called *Iupiter quasi iuuans pater*, a helping Father; yet, as the Poets fayne, he wept when he could not set *Sarpedon* at libertie. Such imbecillitie and such impotencie, vvas in these Heathenish Idols and Paynim Gods: but the Lords hand is neuer shortned, that it cannot c helpe: hee is euer able to deliuer vs, and he is alwayes readie to releeue d vs, if our iniquities make not a separation betwixt him and e vs, and if our sinnes hide not his mercies, for amongst the Gods there is none like vnto him (saith the Psalmist) there is none that can doe like vnto his f vvorks: all Nations shall come and vvorship before him, and glorifie his Name, for hee is great

c *Isa.* 50. 20.
d *Isa.* 59. 1. 2.
e *Ier.* 5. 25.
f *Psal.* 86. 8, 9, 10.

great and doth wondrous things, he is God g alone, and therefore the *Heathen* now vpon the Iewes deliuerance, confesse, that *he hath done great things for them*.

g *Isa.*37.16.

O, that the foolish Atheists, who say in their heart, that there is no God, would but lift vp their eyes, to behold the daily wonders, and wonderfull miracles, whereby the Lords power and omnipotencie is daily shewed, that hee might bewaile this blindnesse, and repent them of their ignorance and wilfull error. For, as when *Iohns* Disciples came to our Sauiour, and enquired of him, whether he were the *Messiah* that should come; Christ bids them goe backe againe to *Iohn*, and shew him, what things they had seene; how the blind did see; the deafe did heare; the halt did goe; the dead were raysed; and the poore, receiued the h Gospell. By these miracles giuing them to vnderstand, that he was the *Messiah* indeed. Euen so the daily wonders which God doth worke (besides the great things that he brings to passe) as the streaming of the Heauens, the shooting of the Starres, the thundering of the Aire, the inundation of Seas, the shaking of the Earth, and such like, doe plainly demonstrate vnto the most ignorant Atheist, that there is a God omnipotent and omniscient, who is the efficient Causer of these things. For, as the Iewes might haue knowne our Sauiour by the miracles he i did. Euen so, by the works of God, all men may see, that there is a God, Creator and Conseruer of all. *For the heauens declare the glorie of God, and the firmament shewеth forth his power; one day telleth another, and one night certifieth another.* Wee reade of *Archimides*, that hee was much cõmended among the Heathen, for his skill in contriuing and compacting the motions of the Sunne, Moone, and Planets, with the course of the Heauens and celestiall Spheares in his Horologie. We reade likewise of *Architus*, whose Art was admired of them, for causing a Doue of wood to hang in the Aire. We reade of the two painters, *Apelles* and *Zeuxis*, whose cunning was wondred

h *Luke* 7.19,20, 21, 22.

i *Iob.*10.25.

Præsentemq́; refert quælibet herba Deum.

at,,

at, the one, for deceiuing the beholders with an artificiall Fly; and the other, the Birds, with liuely painted grapes. But if the Atheists would with *Dauid* consider the Heauens, the works of Gods fingers, the Moone and the Starres, which he hath [k] made: and with *Iob*, lift vp their eyes to contemplate the celestiall Spheares: and vvith *Salomon*, obserue the nature of the Flies and Pismires. How could they but admire the vvisedome and power, by which all these were created, and still are gouerned? And how can they be ignorant, and plead want of knowledge of God? When the inuisible things of God, that is, his eternall Power and God-head, are seene by the creation of the World, being considered in his works, *to the intent, that they might be without excuse*, and that the *Heathen* might confesse, that it is the Lord that doth great things.

k *Psal.* 8.

Man can obserue Gods doings for others, when he will not consider what he hath done for himselfe.

They, for whom the Lord had done so great things, and vpon whom he had conferred this great blessing of so gracious a deliuerance; were the Iewes his owne people, and Sion his owne inheritance, as I shewed before. But in that here the Heathen take notice of Gods goodnesse vnto them, we may learne how readie the wicked are to take notice of Gods fauour shewed vnto others, neuer minding how good and gracious hee is to themselues. *Labans* children haue an eye to *Iacob* and his substance; but they forget how the Lord blessed their Fathers estate, for *Iacobs* sake. *Ahab* thinks *Naboth* happy of his little Vineyard, and neuer calls to minde, how God had bestowed on himselfe a great Kingdome. And here the Heathen can see, how good the Lord is to the Iewes, not considering how good he is to themselues. If it were in nothing, but in him they liue, moue, and haue their being; and in that he causeth the raine to fall vpon them, as well as vpon his owne children; and maketh the Sunne to shine, as well vpon them as vpon the righteous, they are much bound to so prouident a God, yet such is their ignorance that they can-

cannot perceiue it: and ſuch is their ingratitude, that they will not acknowledge it, but ſtill ſay, who will ſhew vs any n good. I pray God that this ſinne be not too frequent amongſt vs Chriſtians; that in many of vs, euen whileſt our eyes ſtand out with fatneſſe, and when wee haue more then our hearts can o wiſh, it bee not verified, which was propounded to *Dauid* in a parable, that being rich in ſubſtance and cattle; wee grudge that a poore man by vs ſhould haue ſo much as one Sheepe, and ſo violently perforce bereaue him of p it, thinking him to bee more happy in that one, and more bound to God for it, then they themſelues for their hundreds & thouſands. But becauſe I touched ingratitude before, and ſhall hereafter haue occaſion to ſpeake of the like point. I thus briefly paſſe it ouer at this preſent.

n *Pſal.* 4. 8. 6.

o *Pſal.* 73.

p 2. *Sam.* 12. 1. &c 5.

Then ſaid they among the Heathen.

The moſt of the ancient Expoſitors are of opinion, that theſe Heathen were ſuch, as vpon ſo wonderfull a deliuerance of the Iewes, were conuerted to Iudaiſme, and brought to the knowledge and to the worſhip of the true God of Iſrael; and becauſe their deliuerance (as I haue often ſaid) was ſo liuely a type of our redemption, I am the more eaſily induced to aſſent vnto their opinion. The Prophet *Zacharie*, after he had made mention of the peoples returne to Ieruſalem, ſpeaks of the great zeale that God would giue the Gentiles to come to his Church, and to ioyne with the Iewes in his true Religion. *A great people and mightie Nations, ſhall come to ſeeke the Lord of Hoſts in Ieruſalem, and to pray vnto the Lord; and ſhall take hold of the skirt of him that is a Iew, and ſay, wee will goe with you, for wee haue heard that God is with* q *you.* And when the Iewes were deliuered from their vtter deſtruction, plotted and contriued by *Haman*: they all greatly reioyced, and many of the people of the Land, became Iewes, and conformed

This did ſignifie the conuerſion of the Gentiles.

See *Ier.* 16. 19, 20, 21.

q *Zach.* 8. 21, 22, 23, 24.

formed themselues to their [r] Religion. Both these did but typically, the coniunction and communion of the Iewes and Gentiles vnder Christ; who was a Sauiour to both, and suffered for both. True it is, that it was written aboue his head; *Rex Iudæorum*, *The King of the Iewes*, because according to his lineall discent, hee was their true and right King: but this Title was written in three seuerall languages, because hee was King ouer Greekes, Romanes, Gentiles, Iewes, and all: and he suffered (saith one) without the Gates of Ierusalem, *that his Crosse might not bee the Altar of the Iewes onely, but of the whole World*: Also, to make the very *Heathen* confesse, that *the Lord had done great things for them.*

[r] *Esth.* 8. 17.

Vt crux Christi non esset ara templi sed ara mundi. Leo.

The conuersion of the Gentiles was plainly foretold by the [s] Prophets. Their espousing to Christ was shadowed out by *Salons* taking to wife the daughter of [t] *Pharao*; and their communion with the Iewes, most clearly figured by *Ruth* the Moabitish woman, fast cleauing vnto *Naomie*, her Iewish mother in [u] law; and now, blessed bee God, there is neither Iew nor Gentile, Bond nor Free, but all are one in Christ Iesus, which makes them say among the *Heathen*, *the Lord hath done great things for them.*

[s] *Isa.* 2. 2. *Mich.* 4. 1, 2. *Psal.* 84. 4, 5.

[t] *Psal.* 45.

[u] *Ruth.* 1. 16, 17.

Reade the 60. of *Isai.*

This deliuerance was no sooner proclaymed, and the Iewes libertie (as it seemeth) mentioned, but euen then, without any intermission of time, the Gentiles take notice of it, the Heathen publish and confesse it: euen so, our Redemption through Christ was so great, that euen the Gentiles publish it. And at the birth of our Sauior, though the Shepheards had published his Natiuitie about [x] Bethlem; the first that tooke notice of it, and did diuulge it at Ierusalem, were *wise men*, Gentiles, who had come from the East to worship him; they were the first that did obserue the apparition of the Starre; they were they that first did him homage; they were the first that presented him with costly gifts of Gold, Frankincense, and [y] Myrrhe. There were many things at our Sauiours Natiuitie to be ad-

The Gentiles first publish Christs Natiuitie.

Tanta fuit gratia liberationis Christi vt etiam ijs dicetur in Gentibus. Pom. in Locum.

[x] *Luke* 2.

[y] *Matth.* 3.

admired: but this not the leaſt, that by the Gentiles hee was firſt acknowledged and worſhipped; wonderfull was the Starres apparition; wonderfull was the Angels atteſtation, but more wonderfull was the Wiſe-mens adoration. Yet not to be too curious, let it ſuffice vs to know, that he was borne *a light to the Gentiles, and the glorie of his people* [x] *Iſrael*; that the *Heathen* might now confeſſe, that *the Lord had done great things for them.*

Mirabilis ſtellæ apparitio, mirabilis Angelorum atteſtatio: ſed hoc mirabile magis quòd celebratur à Magis. Bern.

x *Luke* 2.32.

The Prophet, ſpeaking of the zeale and forwardneſſe of the Gentiles, to aſſociate themſelues with the Iewes, and to come to the Church, makes Gods goodneſſe and loue to the Iewes, as a great reaſon, enducing them thereunto. *We will goe with you*, ſaith the Gentiles to the Iewes: and why? *For we haue heard that God is with* [a] *you*, that hee doth loue and affect you, that hee wonderfully preſerues you, and miraculouſly deliuers you, that with his Word hee inſtructs you, and with his Spirit ſanctifies; and briefly, that hee is with you. Thus Gods goodneſſe vnto others, is often the meanes to conuert many, to ſtrengthen their faith, and to enlarge their mouthes, to ſet foorth Gods prayſe. When our Sauiour rayſed *Lazarus* to life, many of the Iewes beleeued in him. When the Gaolor ſaw what God had done for *Paul* and *Sylas*, he fell downe before them, deſiring to know what he muſt doe to be [b] ſaued. And the woman, who had the iſſue of blood, beholding what wonderfull cures our Sauiour did, and how willingly he reſtored health to all that beleeued, perſwades her ſelfe that if ſhee but toucht the hemme of his garment, ſhee ſhould be cured, and therefore thronged faſt through the preaſe, vntill ſhe had touched [c] him: and when Chriſt reſtored health to the ſicke of the palſie, all that were there ſpectators glorified God. And to conclude this point, here the Heathen ſeeing and obſeruing Gods goodneſſe to the Iewes, with an inward aſſurance, as it were, that he would doe no leſſe for them; ſetting apart, as it ſeemes, their fooliſh Idols, they affirme him to be *Iehouah*, confeſſe his

Gods goodnes to ſome, is often a meanes to conuert others.

a *Zach.*8.23.

b *Acts* 16.

c *Mark* 5.28.

power, and acknowledge his fauour to his people, in that *hee hath done great things for them.*

Of all ſorts but a few ſhall by ſaued.
Quia non omnes ſed aliqui inter omnes Ludol. Car. in locum.
Quia in aduentu Domini Gentes vniuerſaliter non crediderunt ſed inter Gentes erant ex Gentibus fideles facti. Fra. de pauco Carth. in Cat. aut in locum.

One thing before we conclude this ſequell: and that is, that it is to be obſerued, that the Pſalmiſt ſayth not, *Then ſaid the Heathen*, but, *they among the Heathen*: becauſe, *not all, but ſome of all ſorts ſhall be ſaued. Salomon* ſayth, he ſaw *a little Citie, and a few men in it: and a great King came againſt it, and compaſſed it about, and builded Forts againſt it: and there was found therein, a poore wiſe man, who deliuered the Citie: but none regarded the poore* [d] *man.* To vnfold this Allegorie: The Church is this Citie, ſo called, becauſe her members are in loue vnited one vnto another, like a Citie whoſe edifices are conioyned and compacted together: for, *Ieruſalem is builded like a Citie that is at vnitie within* [c] *it ſelfe*: But ſhee is a little Citie. For, what is Ieruſalem in bigneſſe to Babylon? The one, but ſixe miles; the other, aboue threeſcore in compaſſe. And what is the Church of Chriſt in largeneſſe to the Synagogue of Satan? The inhabitants are but few: for, *narrow is the way, and ſtraight is the gate, and few there be that enter in* [f] *thereat.* The great King that comes againſt it, is the Deuill: *the Prince of darkeneſſe; the Prince of this* [g] *world; and the Prince that ruleth in the* [h] *aire.* Hee compaſſeth it: for, he trauerſeth the earth to and [i] fro: and *goeth about like a roaring Lion ſeeking whom he may* [k] *deuoure.* Infinite wayes doth hee aſſault, and ſeekes to ouerthrow this little Citie: but Chriſt is that poore man, who though he was the King of Kings, and God of glorie, yet in mans ignorant iudgement, he was thought baſe and [l] vile: and *who being rich, for our ſakes became poore, that wee through his powertie might bee made* [m] *rich.* But Chriſt is the poore wiſe man, for *he is wiſdome* [n] *it ſelfe*: the hidden wiſdome of his Father: and *was made vnto vs wiſedome and righteouſneſſe, ſanctification and* [o] *redemption.* Hee ſaued this little Citie from the enemie: for, he trode vpon the head of the ſerpent: he diſarmed the ſtrong man and tooke poſ-

d *Eccl.*9.14.15. Salomons allegorie of the little Citie paraphraſed.
c *Pſal.*122.3.
f *Matth.*7.
g *Io.*14.
h *Eph.*2.
i *Iob.*1.
k 1.*Pet.*5.
l *Iſa.*52.14.
m 2.*Cor.*8.9.
n *Pr.*9.1.
o 1.*Cor.*1.30.

ſeſſion of the houſe himſelfe. He put downe the great *Leuiathan*: and *looſed all the workes of the* p *deuill*. Thus wee ſee that the Church of Chriſt is but a little Citie; the inhabitants few; and the enemie, the deuill, both cruell and craftie. Let vs labour therefore to enter in at the ſtraite gate: that we may be of this ſmall number, and of Chriſts little flocke: *for many are called, but few are choſen*. A few, but of *Ezekiels* haires were kept vp in his q lappe. The baſket of good figs was only r approued Gods; children were only marked in their s foreheads. And heere but ſome among the Heathen confeſſe and acknowledge the Lord. Let vs ſtriue to make it appeare that wee are ſome of theſe few haires, good figs, and of the number of thoſe who are markt in their foreheads. For, *God will make a ſhort account of all the* t *earth*: and, but a few ſhall be u ſaued: therefore, but a few among the Heathen confeſſe that God had done great things for Iſrael.

p 1. *Iohn* 3. 8.

q *Ezek.* 5.

r *Ier.* 24.

s *Ezek.* 9.

t *Rom.* 9. 28.

u *Luk.* 13. 23.

Now Lord fulfill the number of thy ſeruants, bring in the fulneſſe of the Gentiles: gather together the diſperſed ſheepe of the houſe of Iſrael; that both they and wee, being gathered into one x fold, may both together follow and worſhip one Sauiour *Chriſt Ieſus*, the only Shepheard and Biſhop of our y ſoules: to whom with thee and thy holy Spirit, wee aſcribe all praiſe and honour, now and for euer.

Amen.

x *Iohn* 10. 14.

y 1. *Pet.* 2. 25.

GODS GOODNESSE,

Or

The laſt ſequell, that followed vpon this deliuerance, viz. The Iewes owne confirmation *of that which before the Heathen* had confeſſed.

The Fift Sermon.

Vers. 3.

The Lord hath done great things for vs.

Omnino verè locuti eſtis, experti longè melius veritatem ſententiæ veſtræ, fatemur beneficij magnitudinem, ſuperare ſpem cogitationemq; nostram non modo meritum. Lorinus in locum.

Non abſonum eſt alicuna vti ſententia vel teſtimonio, quamuis hi qui priores vſurpant inimici ſint. Idem.

HEere the Iewes doe confirme, what before the Heathen did confeſſe: that God had dealt graciouſly with them, in doing ſo great things for them: as if they ſaid, it is true; yea, truth it ſelfe, that you haue ſpoken: and wee, hauing felt and found the truth thereof, may and will affirme it. We acknowledge the greatneſſe of the benefit to exceed our thought, and to be aboue our expectation: and much more, to excell our deſert and merit. In the words wee may conſider. Firſt, Gods power, both implied in his name *Iehouah*, and ſet downe in the Act, *in doing great things.* Secondly, The Iewes appropriating the end of theſe workes vnto themſelues, *for vs.* But, by the way, let vs obſerue ſome generall obſeruations, before we follow the parts in particular. As firſt, ſeeing they make vſe of the Heathens words, repeating the ſelfe-ſame, without either addition or diminution, we may gather with *Lorinus*, that it is not amiſſe, ſometimes to vſe

the teſtimonie and ſayings of others: albeit the firſt authors of ſuch phraſes, ſentences, and aſſertions, bee our enemies; yea, prophane and Heathen, and why?

Firſt, becauſe their owne weapon, is of greater force to confute and confound their erroneous opinions: as *Goliahs* ſword ſerued to cut off his owne head: and therefore the Apoſtle *Paul*, ſeeing that inſcription at Athens to *the vnknowne* [a] *God*: He tooke occaſion to diſpute againſt their ſuperſtition. And in like manner with the verſes of *Aratus*, and *Menander*, and other heatheniſh Poets, hee condemned them of gluttonie, idleneſſe, drunkenneſſe, and lewd behauiour.

Magnum & firmum ab aduerſarys argumentum. Cal. aurea in locum. Maiores in eſdem vires habet. Lu in.

a *Act.* 17.23, and *verſ.*28.

Againe, the neceſſitie of vſing ſuch Writers, is ſometimes ſuch: that without them, ſome places of Scripture can not be truly expounded. As for example: Chriſt promiſeth to him that ouercommeth, *a white* [b] ſtone. Now, how ſhall we find out the ſence and meaning of that place, vnleſſe we bring it from ſome heathen Writer: who affirme that amongſt them, there was a cuſtome vpon any mans arraignement, if he were found faultie or guiltie, to giue him a blacke ſtone, in ſigne that he was condemned: but if he were found innocent, then had he a white ſtone, in token of abſolution. And ſo in any ſingle conflict, the vanquiſhed had a blacke ſtone, and the victor a white. In the thirteenth of the *Reuelation*, the holy Ghoſt deſcribing the Beaſt, ſayth, *His name is the name of a man, 666.* Now, where haue wee the like example in all the Scriptures elſe: yea, one of the *Sibills*, whoſe Propheſies agree in many things with *Iohns* Reuelation: ſpeaking of our Sauiour, ſayth, that his name containeth the number of 888. and ſo doth the bleſſed name *Ieſus*, by this computation. 10 8 200 70 400 200 Thus you ſee then to vſe

b *Reu.*2.17.

Mos fuit antiquis nimis ut ſique lapillis, his damnare reos, illis abſoluere culpa. Ouid. Metam ſub 1.

Monadas octo, decades octo, hecatontadas octo.

I n σ ε υ ς

the ſimilitude of the Papiſt *Pintus*, that, as out of baſe earth, precious gold is brought forth: ſo, God permitting it, from very Infidels and Heathen men proceeds often

Vt ex vili terra pretioſum aurum profluunt, ſic e. infidelibus

ten

ten ſauorie and wholſome doctrine. And as the gold is accepted, and the earth refuſed: ſo wee ought (as wee may) take from the wicked any ſound doctrine, but yet, abhorring their lewd life, and abſurd manners. But I will not further inſiſt in this point: onely I wiſh a moderation in the vſe and quotation of ſuch authors.

bonum bona aliquando procedit doctrina, & vt aurum eligitur & terra relinquitur, ſic nos ab iniquis ſalutarem doctrinam accipere debemus, deprauatos eorum mores deteſteri. Hecl. Pintus in Eze. 31.

The ſecond generall obſeruation, is this, ſeeing they affirme what the Heathen did auerre: yea, and publikely profeſſe and confeſſe the ſame: wee learne, that it is not enough for vs to praiſe God priuately for his memorable workes, and for our ſelues to be mindfull of his benefits, but withall, we ſhould publiſh and diuulge the ſame. The Lord himſelfe did enioyne the Iſrailites to ſhew, the wonders that he had done for them in Egypt, to their [c] poſteritie. *Dauid*, when he had placed the Arke in the Tabernacle, he appointed to *Aſaph* and his fellowes a Pſalme, whereby the people might bee put in remembrance of Gods benefits vnto them: as alſo thereby to be ſtirred vp to declare abroad his maruelous workes, his wonders, and the iudgements of his [d] mouth. And the people of God, at the deſtruction of Babylon, exhort one another to goe to Sion to praiſe God, and there to publiſh the workes of the Lord. Which here the faithfull doe, in declaring how *the Lord had done great things for them.*

We muſt publikely diuulge Gods goodneſſe toward vs.

c Exo. 13. 14.

d 1. Chro. 16. 1. to 37.

The publiſhing of Gods workes ſerues, firſt, to ſtrengthen the hearers thereof in the faith: yea, and ſo ſettle their affections in the true worſhip of God. When *Moſes* told *Iethro* his father in law, all that the Lord had done to *Pharaoh*, and the Egyptians for Iſraels ſake, and how hee had deliuered them: *Iethro* praiſed God, and affirmed that now hee knew that the Lord was greater then all the [e] gods. And when the woman of Samaria heard our Sauiour tell her all things that euer ſhee did, ſhee runnes from the Well, and goes into the Citie, declaring ſo much to the inhabitants; and many of the Samaritans, vpon her report, beleeued in [f] Chriſt. For this

e Exo. 18. 9, 10, 11.

f Io. 4.

this cauſe therefore (if there were no other reaſon to moue) we ought publikely with the Iewes to confeſſe, what *great things the Lord hath done for vs.*

Againe, it argues that wee are not aſhamed of our profeſſion, and that we are not affrighted by the face of man, to ſet forth Gods prayſe, and to ſhew our vocation. For this cauſe *Dauid* ſaid: *I will declare thy iudgements before Kings, and will not be* g *aſhamed:* For this cauſe, the Protomartyr *Steuen* repeated vnto the Iewes, from the firſt Couenant that God made with *Abraham*, vnto that preſent time, ſummarily Gods benefits towards them, briefly relating their ingratitude towards God, by breaking his Couenant, violating his Lawes, murthering his Prophets, and at laſt, cruelly crucifying our SAVIOVR the Iuſt: beſides, euen vnto death hee boldly reproued them for their hardneſſe of heart and incredulitie, in that they would not remember, and confeſſe, howe *the Lord had done ſo great things for them*.

g *Pſal.*119.46.

*Act.*7.

Laſtly and chiefly, thereby wee giue glorie vnto God, and ſhew our thankfulneſſe. For this cauſe, the Man that was borne blind, did both glorifie God and manifeſt his thankfulneſſe; when ſo truely he related how he came to his ſight, ſo conſtantly ſtood in defence of Chriſts innocency, and ſo boldly reprehended the Phariſies for their h incredulitie: and for this end our Sauiour ſent backe the man, out of whom hee had caſt a Legion of Deuils, who according to Chriſts direction went *his way, and publiſhed throughout the whole Citie, how great things Ieſus had done vnto him*.

h *Ioh.*9.1. to the end.

i *Luke* 8.39.

Here then, firſt, is commended to vs our duetie, which is, with *Dauid* to ſpeake of all Gods marueilous k works: With the Shepheards to publiſh them: and with the Apoſtles to preach them. The Souldiers, when they ſaw the earth quake, and the Angell rolling away the ſtone from the doore of the Sepulchre, with other miracles at our Sa-

k *Pſal.*9.1.

uiours Reſurrection, they were bribed by the Prieſts to
n Matth.28. conceale n them. When Chriſt prayed to his Father to glorifie his Name, there came a voyce from heauen, saying, *I haue both glorified it, and will glorifie it againe:* which many of the Rulers hearing, did beleeue in him;
o Ie.12. but becauſe of the Phariſies durſt not confeſſe o him. Yet neither mony nor malice, fauour nor feare of men, muſt make vs conceale Gods prayſe, or be ſilent from ſhewing forth his wonderfull works. For if once we beleeue in our heart, we muſt confeſſe with our mouth. *For with the heart men beleeue vnto righteouſneſſe, and with the mouth they confeſſe vnto ſaluation.*

Moreouer, here is condemned the ſlothfull dulneſſe of men, who neuer enter into the conſideration of Gods works done vnto them; nor at any time acknowledge Gods goodneſſe and kindneſſe towards them. But, as the Prophet ſaith, *The Harpe and Viol, the Timbrel and Pipe, are in their feaſts, but they regard not the worke of the Lord, neither conſider the operation of his hands.* And what is the cauſe of this? Is it not becauſe like the men of Iudah, who went into the Land of Egypt, they attribute all to the
p Ier.44.17, 18, 19. Queene of Heauen, and to their p Idols; or like Epicures, they aſcribe all to Chance and Fortune; or with the Peripatetikes, to Nature and naturall Cauſes; or with the Stoikes, to Fate and Deſtinie: if they bee inriched with temporall things, as was *Nabal*; if they bee preferred to honour, as was *Haman*; if they bee adorned with exter-nall bodily fauour, as was *Abſalom*; or inwardly endued with worldly wiſedome, as was *Achitophel*; they thinke that either by Fortune or by Fate, ſuch things come vnto them: neuer regarding God, nor minding Gods prouidence therein. Whereas the Apoſtle ſaith, That euery good thing, and euery perfect gift comes from aboue, and com-
q Iam.1.17. meth downe from the Father of q lights. But let vs ſhake off this blindneſſe, and with *Dauid* meditate vpon the wonderfull works of God. For they are great and ought

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to be ſought out of all that loue [r] him: and if with *Iacob* we be inriched; with *Ioſeph* extold to honour; with *Ezekia* deliuered from ſickneſſe; with *Iſrael* freed from bondage and ſlauerie; and here with the *Iewes* brought out of ſeruitude and wofull captiuitie. Let vs giue the glory to God, acknowledge his goodnes before the ſonnes of men, confeſſing, that *the Lord hath done great things for vs.*

[r] *Pſal.*111.2.

The firſt thing in particular, that I promiſed, to obſerue in theſe words, was Gods power: and that firſt implyed in his Name, and ſet downe in his Worke. His Name *Iehoua*, a name which the Hebrewes called *Tetragrammaton*, becauſe it conſiſts, ſay they, of foure letters, as Θεὸς, with the Grecians; and *Deus*, with the Latines. They held it ineffable, not becauſe it could not be pronounced, but becauſe the ſignification of it could neuer fully be conceiued. For ſome of the learned are of opinion, that the Omnipotencie, Wiſedome, and Eternitie of God, are all implyed in this Name; of all the names of God, it was held in greateſt reuerence, ſo that ſeldome the Iewes did name it, but when the occaſion was weightie, and of great importance; as when the Iſraelites were deliuered out of Egypt, *Moſes* and the people began their ſong, *The Lord is a man of warre, and Iehouah is his* [f] *Name.* And here in this ſhort Pſalme, it is no leſſe then foure times mentioned, the more, as it ſeemes, to ſet forth the greatneſſe of their deliuerance. Gods power implyed in his Name.

[f] *Exod.*15.3.

Before our Sauiour was conceiued for our Redemption, he was named of the Angell, IESVS, in which bleſſed Name, ſome obſerue to bee included, the vowels called *Tetragrammaton*, with one *S* of the Hebrewes, wherein was a myſticall or hidden ſignification of his Diuinitie. But not to be too curious, let vs ſtill compare their deliuerance with our redemption, and ſee the Analogie betwixt theſe two names.

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Before our Sauiour was conceiued for our Redemption, he was named of the Angell, IESVS, in which bleſſed Name, ſome obſerue to bee included, the vowels called *Tetragrammaton*, with one *S* of the Hebrewes, wherein was a myſticall or hidden ſignification of his Diuinitie. But not to be too curious, let vs ſtill compare their deliuerance with our redemption, and ſee the Analogie betwixt theſe two names.

Firſt, as the name *Iehouah* was not knowne to the Iſ-

raelites, the Iewes predeceſſors, before their deliuerance out of Egypt was at hand. For before this Name was not reuealed to the [t] Patriarchs: and now, after their deliuerance from Babylon, they acknowledge that onely hee, whoſe Name is *Iehouah* was their Deliuerer. So before our redemption did approch, and before Chriſt was to be conceiued for our ſaluation, his name IESVS was not reuealed, but the Prophets named him [u] *Emmanuel*, and entituled him wonderfull [x] Counſellor, *the mightie God, the Prince of* [y] *peace*, all which did but explaine the true ſignification of this one Name: and now muſt we not expect ſaluation in any other. For, amongſt men *there is giuen no other Name, whereby we muſt be ſaued.* Act. 4. 12.

t *Pro.* 6. 2, 3.

u *Iſ.* 7. 14.

x *Iſ.* 9. 6.

y *Ier.* 23. 6.

Againe, as the full ſignification of the Name *Iehoua*, cannot be conceiued: ſo the full ſignification of this name IESVS, cannot bee expreſſed. For this one Name contaynes all things, which were foretold by the Prophets, of the Nature and Office of Chriſt, the fiue Letters (ſaith one) that are in the Name IESVS, ſignifies as much as that He is, joy and jocunditie to ſuch as mourne, eternitie and life to the liuing, ſweet comfort of the ſorrowfull, proſperitie and wealth to the needfull, ſoundneſſe and health to the diſeaſed and ſicke.

Iucunditas mœrentium, æternitas viuentium, ſuauitas dolentium, vbertas egentium, ſanitas languentium.

Moreouer, as the *Name Iehouah*, was neuer vſed amongſt the Hebrewes, but with great feare and reuerence, euen ſo, with the like reuerence, ought Chriſtians to vſe the Name of IESVS. For at this *Name euery knee muſt bow, of things in Heauen, and things in Earth, and things vnder the* [z] *Earth.*

z Phil. 2. 10.

In a word therefore, Let vs with all reuerence take theſe Names in our mouthes. For holy, fearefull, and reuerent, is the Name of [*] God; holy, and therefore to be ſanctified; terrible, and therefore to be feared.

[*] *Pſal.* 111. 9.

The Lord hath done great things for vs.

Gods power ſet out in his workes.

Becauſe the Pſalmiſt was not able to expreſſe all things, which

which the Lord did for his people at their deliuerance, from their captiuitie, he includeth the ouerthrow of their Aduerſarie; their owne libertie, the reparation of the Temple, and reſtauration of Religion, and all things elſe, in two words, *The Lord hath done great things for vs.* Their Enemie was proud and powerfull, and thought in his heart, that hee could not bee humbled. Their libertie and freedome was a thing in their eyes impoſſible. The Temple was raſed to the ground, and paſt all hope to bee reedified againe. The true Religion was generally decayed, and in their iudgement could not eaſily bee reſtored. But God, who is Omnipotent and All-ſufficient, did for their ſakes bring all theſe things to paſſe. If I ſhould here take occaſion to ſpeake of Gods power and ſufficiencie, and of his wonderfull works, I ſhould deſeruedly be taxed for preſumption, in attempting a thing beyond the vnderſtanding of man. For he *doth great things and vnſearchable, yea marueilous things and without* [b] *number.* But his power here is manifeſted, chiefly in theſe three: The ouerthrow of Babylon; the deliuering of Sion; and in the reſtoring of pure Religion.

Magnificauit. i. *magnifica fecit, magnifice fecit, magna non fecit, ſic ferè omnes comment.*

b *Iob* 9.10.

The Chaldeans were a bitter and furious Nation, terrible and fearefull. Their iudgement and dignitie proceeded of themſelues. Their Horſes were ſwifter then Leopards; their Horſe-men many, and as the Eagle, haſting to the prey; their faces ſharpe like an Eaſt wind, and they gathered the captiuitie as the Sand; they mockt Kings, they ſcorned Princes, they did deride ſtrong Holds, they were ſtrong and mightie, their Quiuer an open Sepulchre, and without mercy and compaſſion they deuoured, eate vp, and deſtroyed all before [c] them: but how ſuddenly are the wicked deſtroyed? *Euen now Pride is a chaine vnto them, and Crueltie couereth them as a garment; they ſet their mouthes againſt heauen, and their tongue walketh through the earth; but the Lord hath ſet them on ſlippery places, and caſteth them downe into deſolation, they are ſuddenly*

c *Hab.* 1. and *Ier.* 5.16.

d *Pſal.73:* *confounded, periſhed, and horribly* d *conſumed.* Babylon, the head Citie of Chaldea, in their iudgement was inuincible, being immured with wals of three hundred feet in heigth, and threeſcore and fifteene in breadth, inuironed and intrenched with the great Riuer Euphrates, and incloſed with an hundreth Gates of braſſe; but ſhee is ſuddenly ſurpriſed, ſacked, ruinated, and raſed to the ground. *And now Babel, the glorie of the Kingdoms, the beautie and pride of the Chaldeans, is become like the deſtruction of Sodom and Gomorrah, an habitation of Deuils, and a cage of cleane* e *ſpirits.*

e *Ier.50.39. and Iſai.13.19, 20, 21, 22.*

Tam admirabilis quam captiuitas videbatur inſolubilis. Muſc.

Their libertie was a thing ſo farre beyond their expectation, that it ſeemed as impoſſible, as their captiuitie ſeemed inſoluble. Their captiuitie was ſuch, that all their hope of deliuerance was gone; they thought themſelues forſaken and cleane cut off; they were like a Bird caught in the ſnare of the Fowler; like a Brand burning in the fire; and like dead and withered bones. Now, as there is ſmal hope of the inſnared Bird, leſſe of a burning brand, but leaſt of all of withered bones; ſo there was no great hope of their deliuerie: yet, ſaith the Pſalmiſt, *Our ſoule is eſcaped euen as a Bird out of the ſnare of the Fowler, the ſnare is broken, and we are* f *deliuered.* And the holy Ghoſt ſaith, that they were *like a brand taken out of the fire:* and the Prophet ſaith, that when he prophe ſied ouer the bones, the Lord cauſed them to come together, bone to bone, ſinow to ſinow, and they receiued life and breath againe: by all theſe giuing them to vnderſtand, that though their deliuerie was paſt all hope, and albeit they were detayned in moſt ſtrict captiuitie, burnt vp with oppreſſion, and conſumed by the wickeds crueltie; yet in his owne time he would breake the ſnares of their captiuitie, quench the flames of oppreſſion, and ſtrengthen them and make a mightie Nation of them againe, that they might (as here they doe) confeſſe, *The Lord hath done great things for vs.*

f *Pſal.124.*

The

The reparation of the Temple, and reformation of true Religion, was no little bleſſing wherewith God bleſſed them. *Nebuchadonoſor* was not content to rob the houſe of God of it treaſure, and to carrie out of it, all the veſſels of gold and ſiluer; but withall, he brake downe the wall, and burnt it vp with [h] fire. And whereas before their laſt carrying away to Babylon, the Prieſt and the chiefe of the people, polluted the houſe of the Lord, with all the abominations of the Heathen: certainely, now when they had beene in long captiuitie, and great ſlauery, they did much accommodate themſelues to the cuſtome of the Chaldeans; ſo that there could not be but a great decay of the true worſhip and ſeruice of God. And if wee caſt our eyes to the 74. and 79. Pſalmes, wee ſhall ſee what patheticall lamentations, the godly powre out from the bitterneſſe of their ſoule, for the inſolencie of the Heathen ouer the Lords Heritage and Sanctuarie: we may there behold a wofull ſpectacle of deſolation: the Temple is defaced; the Synagogues of God deſtroyed; Gods Saints diſgraced, and pure Religion almoſt extinguiſhed and vtterly decayed. But God, who is powerfull in all things, will chiefly manifeſt his power in this; in repayring the Temple, and reſtoring pure Religion. To what a lowe ebbe was the ſeruice of God come, in the dayes of *Manaſſe?* when the high places that *Ezekiah* had pulled downe were ſet vp againe; and the groues of *Ahab* were erected againe; when hee cauſed his ſonne to paſſe thorow the fire; when he offered to all the Hoſt of heauen; and when witches, wizards, ſoothſayers, and inchanters were [i] multiplied. Yet, in the time of godly *Ioſiah*, the Temple is repaired; the Idols are put downe; the groues are burnt into aſhes; the coniurers and ſoothſayers are ſlaine, and the Law read vnto the [k] people againe, *ſo great things the Lord did for them.*

h 2.*Chro.* 36.

i 2.*Kings* 21.

k 2.*Kings* 23.

Whileſt wee conſider the great goodneſſe of God here ſhewed vnto the Iewes in all theſe: it ſhould encourage

vs,

☞ vs, now in theſe troubleſome times, when the Church of Chriſt is on euery ſide hedged in with her enemies. And truly if wee but obſerue, how that lamentable eſtate of the Church, vnder the yoke of Babylon, doth in all points agree with the doleful condition of the Church of Chriſt, vnder the tyrannie of Antichriſt, and crueltie of Rome, this weſterne Babylon; wee may ſafely affirme, that the one was a liuely patterne of the other: and withall, confidently aſſure our ſelues, that as the Lord deliuered the Iewes his people, from the ſlauerie and bondage of that eaſterne Babel: ſo in his owne time, he will aſſuredly fully free his Saints and ſeruants from the ſeruitude of this weſterne Babel: that wee may with the Iewes confeſſe, *the Lord hath done great things for vs.*

Aduertendum eos fundatos qui fide muniti ſunt, qui iuſtitiam colunt & pietatem, qui ſanctæ Eccleſiæ Romanæ Catholicæ obediunt: qui Chriſtum eiuſdem Eccleſiæ conſtitutorem ſequuntur. Contra verò eos qui Babylonem colunt, qui Lutheranam perfidiam tenent, qui ſe vitijs contaminant fundatos nullo modo eſſe. Qui fieri poteſt vt fundamenta habeant, qui ſunt electi ab Eccleſia in Chriſto fundata, qui deficiunt à fide, qui ruunt vento tentationis, qui ſeruiunt Nebuchadonoſori, hoc eſt, diabolo, in Babylonis regno, hoc eſt, in Lutheranica congregatione hæreticorum confuſione, in ſpirituali captiuitate. In Ez. 37.

Hector Pintus, a Papiſt of no ſmall learning, would make this captiuitie to prognoſticate (as hee calls it) the Lutherane hereſie. His words bee theſe, ſpeaking of the foundation of the Church, and wreſting the Scriptures to his owne ends. *It is to bee noted* (ſayth he) *that they are firmely founded who are armed and fortified with faith, who embrace pietie and righteouſneſſe, who are obedient to the holy Catholique Roman Church: and who follow Chriſt the founder of the ſame Church. But on the contrarie, they are not grounded vpon the true foundation, who worſhip Babylon, who hold the Lutheran falſhood, and who defile themſelues with vice and vncleanneſſe: for how is it poſſible, that they ſhould haue any foundation, who are caſt out of the Church founded in Chriſt: who are apoſtataes from the Faith, who runne headlong with euery wind of temptation; who ſerue Nebuchadonoſor, that is, the deuill, in the kingdome of Babel, that is, in the Lutheranicall congregation, in the confuſion of heretickes, in ſpirituall captiuitie.* Thus farre *Pintus*. But if wee compare that eaſterne Babylon, with their Sea

of

of Rome; and conferre the pride, crueltie and idolatrie of the one with the other: any one who is not wilfully blind, may eafily diſcerne the liuely reſemblance betwixt them. Babylon was the firſt Monarchie, Rome the laſt. Babylon moſt grieuouſly afflicted the people of God: Rome moſt cruelly doth handle the Church of Chriſt. Babylon ſubdued and oppreſſed Iſrael with wofull captiuitie: Rome doth vexe the Church more then with long and flauiſh captiuitie. Babylon ouercame the people of God, and hauing ſet Ieruſalem on fire, and broken downe the temple, carried Iſrael away captiue: ſo Rome, hauing burnt Ieruſalem, and raſed the temple to the ground, triumphed ouer Iſrael. Babylon planted, foſtered, and defended idolatrie, ſuperſtition, and all kind of abomination; yet at length, when ſhee little thought, Gods people beeing on a ſudden deliuered, ſhee vtterly periſhed: and ſo is Rome the mother and nurſe of all abominations, in which, at length ſhee ſhall periſh, all true beleeuers in Chriſt being ſafely deliuered. Babel ſignifies confuſion, and a wofull confuſion, Rome hath brought into the Church. Now then let *Pintus* and all the reſt of them, call her as they liſt. The Primitiue, Holy, Apoſtolique & Catholique Church: yet wee ſee that ſhee is Babylon, that *great whore and mother of* [l] *harlots and abominations of the earth, who ſits like a Queene, and ſayth in her heart, ſhee is no widdow, ſhee ſhall ſee no ſorrow: and in one day, her plagues ſhall come, death, mourning and famine, ſhee ſhall vtterly be burnt with fire, ſhee ſhall become the habitation of deuils, and a hold of euery foule ſpirit, and a cage of euery vncleane and hatefull* [m] *bird.* Then ſhall Heauen, the holy Apoſtles and Prophets, and all the Saints reioyce ouer her, when the Lord hath auenged the bloud of his ſeruants at her hand: and all the faithfull ſhall confeſſe, *the Lord hath done great things for vs.*

l *Reu.* 14.

m *Reu.* 18.

Heere they acknowledge that God hath done theſe great things for them, and they aſſume and appropriate

Gods fauour therein to themſelues, as wee may ſee more fully and plainely in the 85. Pſalme, where they acknowledging Gods free mercie to be the cauſe of their deliuerance, they ſay; *Lord, thou haſt beene fauourable vnto thy land; thou haſt brought againe the captiuitie of Iacob; thou haſt forgiuen the iniquitie of thy people, and couered all their ſinnes, Selah; thou haſt withdrawne all thine anger, and turned backe from the fierceneſſe of thy* n *diſpleaſure.* Where they make, not onely a generall acknowledgement, but a particular confeſſion of Gods free mercie and kindneſſe ſhewed vnto them. And ſo, from this example we learne, that it is the dutie of euery one of vs to take notice of Gods ſingular goodneſſe, and to acknowledge his particular bountie towards vs. The Church, in the *Canticles*, takes ſpeciall notice, and makes a particular relation of Chriſts prouident care, loue, and deareneſſe ouer her. Where ſhee confeſſeth, that vnder his ſhadow ſhee tooke delight, and his fruit was ſweet vnto her mouth: his left hand was vnder her head, and his right hand did embrace o her: So deare and carefull hee was of her, both in prouiding all things for her, and in protecting of her. The princely Prophet throughout all his Pſalterie, makes not onely a generall confeſſion of Gods bleſſings: but taking a ſpeciall view of them, makes a particular relation (ſo farre forth as he is able of them) in the 16. Pſalme, he ſayth, that *the lot is fallen to him in pleaſant places, and that he hath a goodly heritage.* In the 23. That *the Lord prepared his table, anointed his head, and made his cup to ouerflow.* In other Pſalmes, he confeſſeth that God vpheld him when he was readie to haue fallen. In the 30. that *hee had turned his mourning into ioy; that hee had looſed his ſack-cloth, and girded him with gladneſſe.* Thus hee confeſſeth Gods ſpeciall fauour vnto him, in changing his pouertie into plentie, his danger into ſafetie, and his ſorrow into gladnes of heart. And is this all? No: theſe were indeed great things; but yet, the Lord had done greater for him. And therefore (ſayth

Wee muſt take ſpeciall notice of Gods benefits beſtowed vpon vs.

n *Pſal.*85. 1,2,3.

o *Cant.*2.3,6.

(ſayth hee) *Come all yee that feare God, and hearken, and I will tell you what hee hath done for my* p *ſoule. Hee hath forgiuen her iniquities, healed her infirmities, redeemed her from the graue, and crowned her with mercie and* q *compaſion.* The like wee ſhould all doe, but alaſſe, ſuch is our forgetfulneſſe, that we neuer enter into any ſerious conſideration with our ſelues, what great things God hath done for vs: and ſo neuer acknowledge any benefits receiued of him. And this forgetfulneſſe is, either becauſe wee vnderſtand not what God hath done for vs: like the old Iſraelites, who remembred not the multitude of his mercies, *becauſe they vnderſtood not his wonders in* r *Egypt.* Or, becauſe wee miſunderſtand them, and thinke all that he hath done for vs is nothing, like prophane *Eſau*, who eſteemed his birthright of no ſ worth. And ſo, from theſe two it proceeds, that although God hath ſhewed his loue vnto vs, euen in all things our hearts haue deſired: yet, will wee ſay impudently, *Wherein haſt thou loued* t *vs?* Becauſe wee cannot diſcerne Gods loue manifeſted therein vnto vs; or elſe, like carnall beaſts wee ſtill cry out, *Who will ſhew vs any* u *good?* Thinking nothing good but what our beaſtly hearts couet: for, the naturall man perceiueth not theſe things which are of God. But if wee would but ſeriouſly conſider with our ſelues, what God did for vs in our creation: how he made man after his owne image, little inferiour to Angels, crowned him with glorie and worſhip, and placed him ſole ſoueraigne ouer all his creatures: how could wee but with admiration crie out with *Dauid*: *O Lord, what is man, that thou art mindfull of him, and the ſonne of man, that thou viſiteſt him?*

But if wee take a narrow view of his loue in our redemption, when he ſent his only ſonne the perfect brightneſſe of his glorie, and the engrauen forme of his x perſon, to become man like vnto vs; to beare our infirmities, and in his bloud waſh away our iniquities: how could wee be but amazed thereat? O great goodneſſe! O wonder-

p *Pſa.66.16.*

q *Pſal.103.*

r *Pſa.106.7.*

ſ *Gen.25.32.*

t *Mal.1.2.*

u *Pſal.4.6. Carnalium mentes bona penſare non valent miſi que carnaliter vident. Greg.*

x *Heb.1.*

full kindneſſe! O vnſpeakable loue of God! The Angels ſinned and were not ſpared, but were caſt downe into hell, and were deliuered into chaines of darkeneſſe to be kept vnto [y] condemnation: and yet albeit man abode not one day in honour, but became like vnto the beaſts that [z] periſh: yet, God ſent his owne ſonne, *who in no ſort tooke on him the nature of Angels, but tooke on him the ſeed of Abraham: and in all things was like vnto his brethren: that hee might be a mercifull and faithfull high Prieſt in things concerning God, to make a reconciliation for* [a] *our ſinnes.* If theſe great bleſſings, theſe mercies, theſe great things, were truly weighed of vs, how could wee but admire his gracious goodneſſe toward vs the ſonnes of men, and with *Abraham* acknowledge that he is to vs *an exceeding great* [b] *reward.* And with the Iewes confeſſe, that *hee hath done great things for vs.*

y 2 *Pet.* 2. 4.

z *Pſal.* 48.

a *Heb.* 2. 16, 17.

b *Gen* 15. 2.

Magnificauit Dominus: *Diſcreuit vt non magnos faceret: Haimo Epiſc. Halberſt. in loc. Vel decreuit non magnos facere. Cat. aurea in locum.*

Haimo ſayth, he hath done great things for vs, in making vs great, what were the Iewes more then other people by nature, what worth was in them more then in other nations that ſhould mooue the Lord to be ſo fauourable vnto them, in preferring them to all other nations? None at all, for thus ſayth the Lord vnto Ieruſalem: *Thy birth and thy nativitie is of the land Canaan, thy father was an Ammorite, and thy mother an Hittite: and as for thy nativitie in the day that thou waſt borne, thy nauell was not cut, neither waſt thou waſhed in water to ſupplie thee: thou waſt not ſaulted at all, nor ſwadled at all, none eye pittied thee, to doe any of theſe vnto thee, to haue compaſſion vpon thee, &c. Yet euen when ſhee was polluted in her bloud, the Lord ſaid vnto her,* [c] *liue, &c.* Hee made her his vineyard, hee planted her in a very fruitfull hill. Hee fenced it and gathered out the ſtones thereof, and planted it with the choyceſt [d] vine. Hee did make choyce of them for his owne people. Hee brought them out of darkeneſſe, and out of the ſhadow of death, and brake their bonds [e] aſunder. He did great things for them in Egypt, wonderous

c Ezek. 16.

d Iſa 5.

e Pſ. 107. 14.

derous workes in the land of *Ham*, and terrible things by the red f sea. For their sakes hee smote great Kings, and slew famous Kings, and gaue their land for an heritage to Israel. He remembred them in their low estate, & redeemed them from their g enemies. He made them Lords ouer the Heathen: and Commanders ouer the Nations. And what were wee Gentiles by nature, a bastard-brood of *Ismael*; a generation of vipers; cockatrices egges; the sonnes of Belial, witches children; the seed of the serpent; the chil. of wrath; heires of darkenesse; dead in sinnes and trespasses: but now wee are adopted sonnes in Christ Iesus; heires of eternall life; fellow heires, and of the same bodie, and partakers of the promise in Christ by the Gospell. Wee are of seruants made sonnes; of bond-men become free; of aliens from the grace of God, strangers without the couenant, & children of darkenesse, we are grafted into the good oliue; receiued within the Couenant, and are become the children of light; euen so *great things hath the Lord done for vs.*

f *Psal.*106. 21,22.

g *Psal.*136.

And to conclude, if they bee great among men, who are rich in possessions, honour and attendance: then hath the Lord done great things for vs, in making vs so great, that wee haue for attendants, Angels; for inheritance, a celestiall kingdome; for riches, all are ours; and for honour, wee are Kings, Priests, and Prophets. Now vnto him that hath done so great things for vs, *vnto him that loued vs, and washed vs from our sinnes in his owne bloud, and hath made vs Kings and Priests vnto God his Father: to him be glory and dominion for euer and euer. Amen.*

*Reu.*1.5,6.

THE GODLIES GLADNES:

Being

An Appendix, that doth depend vpon this laſt ſequell, ſhewing the ioy they conceiued thereupon.

THE SIXT SERMON.

VERS. 4.

Whereof wee reioyce.

WE haue heard what the Lord hath done for them: now what vſe they make of it, we ſee. They make *Gods goodneſſe* the ground of their gladneſſe; for the ouerthrow of their Enemies, their owne libertie, and all other bleſſings beſtowed vpon them; now at their deliuerance did afford them occaſion to reioyce.

The occaſions of the faithfuls ioy.

First, the ouerthrow of their Aduerſaries, might, and did giue them cauſe of ioy. For when they were led captiues, they did inſult and triumph ouer them, mocking their Kings, and ſcoffing their Princes, deriding and laughing all of them to [a] ſcorne; opening their mouthes againſt Ieruſalem, hiſſing and gnaſhing their teeth, ſaying, *Let vs deuour it, certainly this is the day, we haue ſeene it and found* [b] *it*; but now the caſe is altered; for *Bel* is bowed down, *Nebo* is fallen, the daughter of Babel ſits vpon the ground, her locks are looſed, her feet are made naked, her legs vncouered, and her filthineſſe [c] diſcouered: her Kings are ſlaine, and her Princes and ſtrong Men, made drunke with the

a *Hab.*1.10. *Pſal.*137.

b *Lam.*2.15,16.

c *Iſ.*46.1. and 47.1,2,3.

the Cup of the Lords wrath. This is one cauſe of their ioy, foretold by the Prophet: *The meeke in the Lord ſhall receiue ioy, and the poore man ſhall reioyce; for the cruell man ſhall ceaſe, and the ſcornefull ſhall be conſumed, and all that haſted to iniquitie ſhall be cut* [d] *off:* whereof the godly may and doe reioyce.

d *Iſ.*49. 19,20.

But how may wee reioyce at the fall of our Enemies, ſince we are commanded to pray for [e] them?

Queſt.

e *Pro.*17.5. *Iob* 31.29. *Pro.*24.17.

If they only ſeeke the particular hurt of our bodies, then we ought to bleſſe them that curſe vs, and pray for them that perſecute vs; or if through ignorance they maligne and trouble vs, as *Saul* did perſecute the Saints: we ought with our Sauiour to pray for them, becauſe they know not what they doe: yea, though contrarie to their knowledge and conſcience, they thirſt after our blood, yet muſt wee with *Steuen* deſire, that it bee not laid vnto their charge: that is (as *Lyra* ſaith) in deſiring God not to puniſh them eternally, but to giue them repentance; but if our enemies bee Gods enemies, and ſeeke not onely our ſhame, but Gods diſhonour; not our particular hurt, but the ouerthrow of his Church, then we may both pray for their [i] confeſſion, and reioyce at their [k] deſtruction.

Anſw.

*Si ita gaudeas, vt tuis affectibus indulgeas, & ulteris tuas iniurias vindicari, affectus hic omnino eſt vitioſus & fugiendus, ſed ſi animum referas ad gloriam Dei & ſalutem proximi, & te intra has metas contineas affectus hic laudandus eſt. Moll. in Pſal.*137.

i *Pſal.* 79. 11, 12, 13, 14.

k *Pſal.*58.10. Iudg 5.31.

Secondly, their owne libertie did afford vnto them no little comfort: Captiuitie is a great miſerie, and Libertie no leſſe a bleſſing; the felicitie of the one, may be gathered from the miſerie of the other. For, in captiuitie you may ſee *Manaſſes* in chaines, *Iehoiakim* in fetters, *Samſon* at the mill, and *Hoſhea* in priſon: in time of libertie, you may ſee *Debora* and *Barak* ſinging, the Minſtrell playing, *Myriam* at her Timbrel, and *Dauid* at his Harpe. In captiuitie the Land lyes waſte, our Houſes are giuen to Aliens, and our Poſſeſſions to ſtrangers: but in libertie, wee may ſee *Eliſha* plowing, *Iſaak* ſowing, and *Boaz* reaping. In captiuitie, poore bond-men are clothed like *Danids* ſeruants, with garments cut off by the buttocks; their fare ſhall be like *Michaiahs*, bread and water; their lodging like

like vnto *Iacobs*, the cold ground for their bed, and a hard ſtone for their pillow; and their taskes like the Iſraelites, more then they can beare: but in libertie you may ſee *Daniel* and *Mordecai* clothed richly; *Nehemiah* and *Ezra* feasting ioyfully; and *Dauid* reſting on his bed ſecurely: in a word, the Heathen themſelues, obſeruing the lamentable condition of a captiue: they thought ſeruitude the worſt euill that could befall man; and that the moſt dangerous libertie was to be preferred before the beſt and ſafeſt captiuitie: yea, and death it ſelfe to be choſen before bondage. And this made *Samſon* chooſe rather to die, then to continue in ſuch [f] ſeruitude: and *Razis*, rather to kill himſelfe, then to yeeld to [g] *Nicanor*. No maruell then if they were glad and reioyced, when they were freed from ſuch bondage, according to that of the Pſalmiſt, *When God turneth againe the captiuitie of his people, Iacob ſhall reioyce and Iſrael ſhal be glad.*

Plaut. Saluſt. Cicero.

f *Iudg.16.*

g *2.Macch.14.*

Pſal.14.7. Pſal 53.6. Magna fuit ijs conſolatio redire ad locum cultus diuini, Lyra.

Thirdly, it was a great occaſion of ioy for them to returne to *Sion*, where they might freely without diſturbance, and void of all feare worſhip and ſerue the Lord in his holy Temple. For a Captiue hath not ſo much as his conſcience left free: as wee may ſee vnder *Antiochus*: the Iewes were compelled to tranſgreſſe the Law of God, to prophane the Temple, to defile the Altar, and to breake the Sabbath; not daring once to confeſſe themſelues to be Iewes. So in *Babylon* they were forced to learne the language of the *Chaldeans*: and conſtrained to worſhip their Idols and Images. For now the * walles of *Ieruſalem* were pulled downe; the Citie made leuell with the ground; the Sanctuarie deſtroyed; the Prophets were ſilent; and

* Τεῖχη καθεσκαμμένα, πόλις ἠφανισμένη, ἁγίασμα καθηρημένον, προφῆται σιγῶντες καὶ ἱερεῖς ἀγόμενοι, *Greg. Naz. Orat.12.*

h *2.Macch.8. 1. to 7.*

Note.

The Temple was begun to be built, *2.Cyri, Ezra* 3.8. but the building was hindred vntill the ſecond yeare of *Darius* of Perſia, *Ezr.4.24.* and was finiſhed the ſixt of his reigne, *Ezr.6.15. Hagai* propheſied the firſt day of the ſixt moneth, and *Zacharie* in the eight moneth, both in the ſecond yeare of this *Darius*, *Hag.1.1. Zach.1.1. Ezr.5.1. 1.Eſdr.6.1.* in the ſeuenth of his reigne, *Ezra* came to Ieruſalem, *Ezr.7.7.8.* in the twentieth yeare of his reigne, *Nehem.a* came to Ieruſalem, *Neh.12.1.* and on the ſeuenth moneth *Ezra* expounded the Law vnto them, *Neh.7.73.* and *8.1.* and the moneth before, which was the ſixt, the wall was finiſhed, *Neh.6.15.*

the

the Priests were carried captiues: but now in their libertie at their returne, they might see *Zerubbabel* and *Iesh*ua repayring the Temple, *Haggai* and *Zacharie* prophecying: the Priests and the Leuites singing: the people building, *Nehemiah* defending them; and *Ezra* expounding the Law vnto them: and truely, all other occasions of ioy are not to be compared to this, to goe into the House of the Lord, and to stand in the Gates of Ierusalem. For as *Dauid* neuer danced so ioyfully as he did before the Arke, euen so the godly neuer reioyce so gladly, as when they may without molestation *enter into the Courts of the Lord, serue him with gladnesse, and come before his presence with a song.*

Psal 122.1, 2.

Psal. 100.

Lastly, we might adde hereunto, that it was occasion of reioycing vnto them, to bee freed from the societie and fellowship of the wicked. How was the righteous soule of iust *Lot* vexed from day to day, with the vnlawfull deeds of the wicked Sodomites, whilest hee had his conuersation amongst [i] them? How was the peaceable soule of godly *Dauid* grieued, so long as he abode with *Meshech*, and had his habitation amongst the Tents of Kedar, and dwelt with those that were enemies to [k] peace? And how were the sorrowfull soules of Gods Saints troubled, whilest they stayed captiues amongst the prophane and idolatrous [l] aduersaries? Now as *Lot* could not choose but be glad, when he was brought out of Sodom to Zoar: and *Dauid* from the Tents of Kedar, to the Courts of the Lords House. So the faithfull amongst the Iewes must needs be ioyfull, when they were freed from the societie of the wicked at Babylon, and brought to the fellowship of the Saints at Sion. But to leaue the occasions of their ioy, in the words we will obserue, first, How it is lawfull for the godly to reioyce. Secondly, What is the ground of their ioy. Thirdly, How it is onely peculiar and proper for them to reioyce: and, fourthly, the generalitie of their ioy.

i 2. *Pet.* 2. 7, 8.

k *Psal.* 120. 4, 5.

l *Psal.* 137.

It is both expedient and lawfull for the godly to reioyce.

Firſt, from this their example wee gather, whenſoeuer the Lord doth great things for vs, whether it be in remouing his Iudgements, or bleſſing vs with ſome happy deliuerance: or conferring ſome good benefit vpon vs, it is both lawfull and commendable for vs to reioyce and bee glad. For wee haue both Precepts to command it, and precedents to approue it.

Firſt, wee haue Precepts for it, *Ioel* 2. 21, 23. *Zeph.* 3. 14. 15. *Reioyce yee righteous in the Lord, and bee ioyfull all yee true of* [m] *heart*, ſaith the Pſalmiſt, *and reioyce in the Lord alwayes; againe, I ſay,* [n] *reioyce*, ſaith the Apoſtle.

m *Pſal.*32.11.
n *Phil.*4.4.

Secondly, I ſay, wee haue precedents for it. *Moſes* and *Myriam*, with their ſeuerall Companies, reioyced for their deliuerance out of [o] Egypt. So *Deborah* and *Barak* exerciſed the people for their deliuerance from the [p] Canaanites: and ſo reioyced the Saints for their deliuerance, from *Hamans* cruell [q] conſpiracie.

o Exo.15.1,20.
p *Iudg.*5.1.
q *Eſth.*8.9.

This condemneth the Stoicall opinion of ſome, who are ſo farre from reioycing, that they abandon all comfort, and repell all occaſions of ioy; delighting onely to nouriſh griefe, and to entertayne a penſiue ſoule. I may ſay to them, as the Prophet ſaith, *Quis quæſiuit hæc de manibus veſtris? Who required theſe things of* [r] *you?*

r *Iſ.*1.12.

Queſt. But perhaps thou wilt ſay, doth not the Apoſtle will vs to ſorrow, to ſuffer affliction, to weepe, to change our laughter into mourning, and our ioy into [ſ] heauineſſe?

ſ *Iam.*4.9.

Anſw. Wee muſt conſider to whom the Apoſtle ſpeaks; they were prophane, wicked, diſſolute, double minded; who being puft vp with worldly proſperitie, their hearts reioyced in voluptuous pleaſures: ſuch kind of people the Apoſtle bids ſorrow, whereas they laughed; and mourne, whereas they reioyced: leſt, whilſt (as *Iob* ſaith) they dance

dance with the Tabret, and the Harpe, and reioyce at the ſound of the Organs, ſpending their dayes in wealth, they ſuddenly goe downe into the [c] *pit*; into that pit of darkneſſe *where there is weeping and gnaſhing of* [u] *teeth*. For vnto all ſuch belongs that curſe, *Woe be vnto them that now laugh, for they ſhall mourne.*

c *Iob* 21.11,12, 13.
u *Mat.*13.

Againe, the Apoſtle *Paul* ſaith, there is a ſorrow to God-ward, and a ſorrow to death-ward. A godly ſorrow, and a worldly [x] ſorrow: the one cauſeth death, but the other repentance vnto ſaluation. Now the Apoſtle *Iames*, where he wills them to change their laughing into mourning: his meaning is to change their worldly ioy, into a true godly ſorrow, leauing their abominable ſinnes, and returning vnto the Lord with faſting, weeping, and with mourning. Let vs therefore caſt off and abandon all lumpiſh deadneſſe, all dull penſiueneſſe: *and let vs ſing vnto the Lord, and heartily reioyce in the ſtrength of our* [y] *ſaluation.*

λύπη κατὰ θεὸν, & λύπη κατὰ θάνατον.
x 2.*Cor.*7.
y *Pſal.*95.1.

Obiect.

But thou wilt ſay, thy ſorrow and thy penſiueneſſe, is for thy ſinnes: and ſo thou mayeſt aske mee, can a man ſinne in ſorrowing for ſinne, or tranſgreſſe in mourning for his tranſgreſſions?

Anſw.

True it is, we ought with *Dauid* euer to haue our ſinnes before [z] vs: and the continuall remembrance of them, ſhould daily draw teares from our drie eyes: yet muſt wee not ſorrow for them as men without [a] hope; for then they ſhould bring vs to deſperation with *Cain* and *Iudas*, and this deſperation ſhould throw vs head-long into eternall damnation: but as the fearefull ſight of our ſinnes, with the terrible aſpect of Gods iuſtice, ſhould caſt vs downe with ſorrow; ſo the ſweet conſideration of Gods mercies, and the contemplation of Chriſts merits ſhould raiſe vs vp againe with ioy. For as the Apoſtle ſaith, *wee muſt weepe, as though we wept* [b] *not: and in our ſorrowing, bee alwayes* [c] *reioycing*; *leſt we bee ſwallowed vp with ouer-much* [d] *heauineſſe.*

z *Pſal.*51.3.
a 1.*Theſſ.*4.13.
b 1.*Cor.*7.30.
c 2.*Cor.*6.10.
d 2.*Cor.*2.7.

Againe, all worldly ſorrow, whether it be for loſſe of commodities and goods, or through ſenſe and feare of euill, is here condemned. God requireth no ſorrow, but ſorrow for ſinne: no feare, but feare to offend: no griefe, but griefe becauſe wee haue grieued him. Many inconueniences follow vpon this ſorrow: for it darkens our countenance, it dulls the mind, it impaires our health, it caſts downe the heart, it brings on old age, it cauſeth ſickneſſe and haſtneth death: on the other part, ioy and gladneſſe cleeres the countenance, cheares the heart, procures health, and prolongs our life, which makes the Lord afoord his children matter *whereof they reioyce.*

Pſal.15.13.
Prou.17.22.
Prou.12.25.
Eccl.30.24.
1.Mac.6.8.13.
Eccl.30.21, 22,23.

Many, as you haue heard, were the occaſions of the faithfuls ioy. As, Firſt, The ouerthrow of their enemies. Secondly, Their owne libertie. Thirdly, The reſtauration of Religion. Fourthly, Their deliuerance from the fellowſhip of the wicked, and other great things which the Lord had done for them, *whereof they did reioyce.*

Gods goodnes the ground of the Godlies gladneſſe.

From whence wee may learne that Gods goodneſſe is the ground of the godlies gladneſſe. Let the naturall man reioyce in his health and ſtrength, as *Goliah* did; the worldly man in his wealth and ſubſtance, as the Lawyer did; the ſenſuall man in his voluptuouſneſſe, as *Ammon* did; the young man in his pleaſures, as the Prodigall did; the prophane man in his wickedneſſe, as *Lamech* did: yet, the faithfull reioyce onely in God and his goodneſſe: *Dauid* was glad, and his tongue reioyced, becauſe the Lord was at his right hand, his preſeruer and keeper; the faithfull reioyce becauſe of the Goſpell; the Apoſtles are glad that they are accounted worthie to ſuffer for the name of Chriſt; and the Diſciples reioyced that their names were written in heauen. Wee muſt not therefore reioyce with the wicked, but be glad with the godly, *noli lætari Iſrael*, reioyce not, O Iſrael, as other people, *qui lætantur cùm male fecerint*, who reioyce in euill doing: but with the righteous, *be glad in the Lord*, and with the Prophet, *ioy in the God of our ſaluation.*

Now

Now they that reioyce were the Iewes themselues, the Heathen onely stand amazed and astonished at these things: but the Faithfull, who had tasted the sweetnesse and fruit of them, they onely are glad and reioyce in them. So here, wee collect that it is onely peculiar and proper to the godly and faithfull to reioyce truely in Gods blessings. *My seruants* (sayth the Lord) *shall eat, and yee* (meaning the wicked) *shall be hungrie: my seruants shall drinke, and yee shall be thirstie: my seruants shall reioyce, and yee shall be ashamed: my seruants shall sing for ioy of heart, and yee shall crie for sorrow of heart, and howle for vexation of* f *mind.* *Exultate iusti, non iniusti*; bee glad yee righteous, not yee vnrighteous: *letentur Sancti*, and *let the Saints bee glad*, and not, let the wicked be g glad, sayth the Psalmist. And * *comfort my people*, not, comfort mine enemies, sayth the Lord.

It is onely peculiar to the godly, truly to reioyce.

f *Isa.65.13,14.*

g *Psal.149.5.*

* *Isa.40.1.*

The godly haue only true cause of ioy, because they haue a good conscience. *Our reioycing is this, the testimonie of our* h *conscience*, sayth the Apostle. Now, the wickeds conscience is euer vexed; for, euen *in laughter the heart is sorrowfull*: so that there is a mixture of dissembled ioy with a desperate griefe.

h *2.Cor.1.12.*

Besides, to the godly is onely sent the true Comforter, the holy Ghost. *I will*, (sayth our Sauiour) *pray to the Father and hee shall giue you another Comforter, that hee may abide with you for euer, euen the Spirit of Truth, whom the world cannot receiue, because it seeth him not, neither knoweth him: but yee know him, for hee dwelleth with you, and shall be in you.*

Iob.16.7. *Iob.14.16,17.* *Iob.15.26.*

Heere then we see that the ioy of the wicked, be what it will, is in effect no ioy, but a counterfeit: for, there is no peace, but the peace of conscience; no ioy, but the ioy of the holy Ghost; no comfort, but from the Sonne of consolation. Now the wicked they haue not this peace, *non est pax impijs*: for, there is no peace to the i wicked. They haue not this ioy, because they haue not the holy

Phil.4.7. *Rom.14.17.*

i *Isa.57.21.*

Ghoſt: and they haue not this comfort, becauſe they haue no part in Chriſt the God of comfort. But the godly are ſaid to be anointed *with the oyle of ioy*. Becauſe a ioyfull heart maketh a chearefull countenance: and clothed with *the garment of* k *gladneſſe*. Becauſe inwardly they are clothed with the robes of righteouſneſſe.

k *Iſ.*61.3.

This ioy was ſo great and ſo generall amongſt the Saints: that as their captiuitie brought vnto them an vniuerſall ſorrow: ſo their deliuerance brings with it a generall ioy. And ſo the Pſalmiſt doth expreſſe it, whileſt hee ſayth indefinitely in the perſon of them all, *whereof wee reioyce*. From whence wee note, that a common good ſhould worke in vs a common gladneſſe. *Moſes* and *Myriam* did not onely themſelues reioyce: but the whole congregation with them, the men with *Moſes*, and the women with *Myriam*: for their deliuerance out of Egypt. *Mordecai* and *Eſther* reioyced not alone, but the whole Church, for their deliuerance from *Hamans* intended maſſacre.

A common good ſhould worke in the faithfull a common gladneſſe.

For this cauſe both God hath commanded, and the Church haue obſerued certaine dayes ſet apart, whereon they might generally feaſt, reioyce, and bee thankefull, in remembrance of Gods mercies manifeſted in their deliuerance from the hands of their enemies. As for example: the Iewes kept the fourteenth day of the moneth *Adar*, with ioy and feaſting, and to this day it is a ioyfull day vnto them, in remembrance of the before mentioned l deliuerance. And *Iudas Maccabeus* did inſtitute the Feaſt of the dedication, in remembrance of the purging of the Temple from the prophanations of m *Antiochus*: a feaſt whith our Sauiour ſeemed to approoue by his owne n preſence.

l *Heſth* 9.19.

m 1.*Mac.*4.

n *Io.*10.22,23.

So often as wee conſider this, it ſhould put vs in mind of the publicke and generall good, both the Church and Common-wealth, receiued on the fift of Nouember: when the Lord by his wonderfull prouidence, reuealed the horrible

horrible treaſons and damnable plots of theſe Romiſh Locuſts, who laboured, ſought after, and attempted the ouerthrow of Prince and Subiect, Prieſt and people, and aboue all, the extinguiſhing of the Goſpell: As there is none of vs, no not from *Salomon* himſelfe that ſits vpon his throne, vnto poore *Lazarus* that lies at our gates; but they haue reap: good and comfort thereby: ſo let there be none of vs, that will not obſerue this day as holy vnto the Lord. On this day, this happie day, this bleſſed fift of Nouember, *which the Lord turned to vs from ſorrow to ioy, and from mourning into a ioyfull day.* The Lord did wonderfull & great things for vs, whereof we reioyce. He ſubdued thoſe vnder our feet that roſe vp againſt [o] vs. Hee broke the ſnares and deliuered [p] vs. And whereas the enemie had reſolued to ſhut vp the mouthes of all that prayſed God, to quench the glorie of his Temple and of his [q] Altar: and to open the mouthes of the Heathen to praiſe their idols. The Lord hath ſhut their [r] mouthes, and put his Word into the mouthes of his ſeruants: ſtill to ſpeake vnto vs all that hee commands them. In all theſe reſpects and many moe, the Lord hath made vs this day to reioyce ouer our [s] enemies: For which great bleſſings *let vs ſing vnto the Lord, let vs heartily reioyce in the ſtrength of our ſaluation. Let vs come before his preſence with thankeſgiuing, and ſhew our ſelues glad in him with Pſalmes. For the Lord is a great God, and a great King aboue all* [t] *gods. Hee hath beene fauourable vnto his owne Land. He hath brought againe the captiuitie of* Iacob. *Hee hath forgiuen the iniquitie of his People, and couered all their ſinnes,* [u] Selah. *O this is the day that the Lord hath made, let vs reioyce and be glad in* [x] *it.*

o *Pſ.*18.39.
p *Pſ*124.7.
q *Eſth.*14 9.
r *Deut.*18.
s *2.Chro.*20.*v.*7.
t *Pſ.*95.1,2,3,4.
u *Pſal.*84.1,2.
x *Pſa'.*118.24.

But how ſhall wee keepe ſuch holy dayes, and how ſhall wee reioyce at ſuch feaſtiuall times? *Queſt.*

In the eight of *Nehemiah* wee read, that preſently after the walls of Ieruſalem were finiſhed, the people feaſted and reioyced: but marke what order and *decorum* they kept. *Anſw.*

kept. Firſt, Their zeale was ſo great to heare the Word of God, that they earneſtly require *Ezra* the Scribe to read the Law vnto them. Secondly, They giue diligent attention vnto him whileſt hee is reading. Thirdly, With all humiliation and reuerence they praiſe and worſhip the Lord. Fourthly, When they conſidered their offences againſt the Law, they ſorrowed and wept. All theſe they did before they feaſted and reioyced. A good preſident for vs to begin all our feaſts with a holy feare, and all our feſtiuals with Diuine worſhip. Firſt, *Wee muſt worſhip, fall downe and kneele before the Lord our maker: for hee is the Lord our God, and wee are the ſheepe of his paſture, and the people of his hands.* When wee haue done this, then with the Iewes, *Wee may goe eate of the fat, and drinke of the ſweet*, ſo that wee commit no exceſſe therein, either in drunkenneſſe with *Nabal*, or in gluttonie with *Dines*. and beſides, in our feaſts wee muſt remember the poore, *and ſend part vnto them for whom none is prepared.* And then after our feaſting wee may reioyce, and make great ioy. Yet, our ioy muſt not bee like the carnall Iſraelites, who *ſate them downe to eate and drinke, and roſe vp againe to play.* But wee muſt reioyce as *Dauid* did, when hee danced before the Arke. And as *Myriam* did, when ſhee played vpon a Timbrell, and ſung praiſes vnto the Lord. Further, the people here made great ioy: but why? becauſe they vnderſtood the words that the Leuites had taught them. Teaching vs to be much more glad for the Spirituall bleſſings, then for any temporall benefits wee receiued by the like deliuerance. Many were the bleſſings the Lord conferred vpon vs, when hee deliuered vs from that tragicall Conſpiracie: but theſe were the principall, the Church was not ſubuerted: our gracious Prince the Churches Head vnder Chriſt and his royall Progenie was not deſtroyed: nor the light of the Goſpell extinguiſhed. And theſe ſhould giue vs iuſt occaſion to reioyce. Firſt, with the Iewes, *Wee muſt preferre Ieruſalem to our* y *chiefe*

y Pſal. 137.

ioy.

ioy. Then with *Mephibosheth*, wee ought to preferre our Maſters ſafetie, reioycing that our Lord *the King is come home in peace.* And thirdly, Heere, with the Iewes, wee ſhould make great ioy, that wee haue the Law and the Leuites ſtill amongſt vs. Thus muſt we reioyce: after this ſort muſt wee exerciſe our ſelues at all ſuch times: but not giue our ſelues wholly ouer to delicacie and Muſicke, as the Iſraelites did in *Amos* [a] time: nor yet, ſpend the day in drunkenneſſe and wantonneſſe, as the Iewes did in *Iſaiahs* [b] time. For, *they had the viol, harpe, timbrell, pipe, and wine in their feaſts: but they regarded not the worke of the Lord: neither conſidered the operation of his hands.*

2 *Sam.19.30.*

a *Amos 6.4, 5, 6*

b *Iſ.5.11.12.*

But, may wee not at ſuch time vſe lawfull ſports, and exerciſe our ſelues in honeſt recreations? *Queſt.*

Yea; For firſt theſe pleaſures of the bodie and mind which are of good report, are indifferent, if modeſtly vſed. Secondly, honeſt exerciſe doth much relieue the debilitie of nature, and doth quicken the dull ſpirits, which elſe would be depreſſed, and ouerladen with immoderate labour. Yet, in the vſe of theſe lawfull pleaſures, ſome cautions muſt be obſerued. *Anſw.*

Firſt, they muſt be iuſt and lawfull. *Whatſoeuer things are true, whatſoeuer things are honeſt, whatſoeuer things are iuſt, whatſoeuer things are worthie loue, whatſoeuer things are pure, whatſoeuer things are of good report, if there bee any vertue, or if there be any praiſe, thinke on* [c] *theſe things,* ſayth the Apoſtle.

c *Phil.4.8.*

Secondly, wee muſt take heed wee offend not thereby our weake [d] brother: though in themſelues they be [f] indifferent: yet, muſt wee abſtaine from the vſe of things indifferent, if they giue any offence to the weake.

d *1.Cor.8.*

f *Rom.14. 15,21.*

Thirdly, lawfull recreations muſt bee at ſeaſonable times. Vpon the Sabbath we muſt not doe our owne will, it is the Lords day, and wee muſt conſecrate it; as glorious to the Lord in honoring him, *not doing our owne wayes, nor ſeeking our owne will, nor ſpeaking a vaine* [g] *word.*

g *Iſ.58.13.*

Laſtly, wee muſt not exceede, but wee muſt keepe a moderation in the vſing of theſe lawfull pleaſures: for, *he that reioyceth, muſt bee as though he reioyced* [h] *not.* Wee muſt vſe them as *Ionathan* taſted the honie, onely for his neceſſarie [i] refreſhment: and as *Timothie* was to drinke wine, onely a little to preſerue his health, and to relieue the debilitie [k] of nature: and like *Gideons* Souldiers wee muſt onely but lap with the [l] tongue, and not drinke a full draught of them: otherwiſe wee prooue our ſelues to be of the number of thoſe who are called *louers of pleaſure, more then louers of* [m] *God.*

h 1.Cor.7.30.

i 1.Sam.14.27.

k 1.Tim.5.23.

l Iudges 7.6.

Φιλήδονοι μᾶλλον ἢ φιλόθεοι.
m 2.Tim.3.4.

Now, if wee obſerue the words ſomewhat narrowly, it muſt not be omitted, that the vulgar Latine hath it, *Wee were made glad*: and not wee reioyced. Becauſe, as *Hugo* ſayth, Hee that beſtowes the bleſſing, giues alſo grace to reioyce in the bleſſing: and hee that deliuers vs, doth alſo cauſe vs reioyce in our deliuerie. From whence wee gather, that God is the onely Author of all true ioy; and he alone doth comfort vs after all our troubles. It is he that changeth our griefe into gladneſſe, our mourning into mirth; and that wipes away all teares from our eyes, and crownes vs with euerlaſting ioy which no man can take from vs. And therefore *Dauid* being troubled in ſoule, and grieued in mind, prayes thus vnto the Lord: *Make mee to heare of ioy and gladneſſe, that the bones which thou haſt broken may reioyce.*

Factí ſumus lætantes, non lætati ſumus. Qui facit beneficium facit & gaudium, & qui eos liberat eoſdem lætificat. Hugo Card. in locum.

Queſt. But thou wilt now aske mee, how thou mayeſt know that ioy that comes from the Lord, from all other ioy?

Anſw. I anſwere; Firſt, by the antecedent ſignes: as firſt, true humiliation, for as God giueth grace to none but to the lowly, ſo hee giueth ioy to none but to the humble: and as darkeneſſe was before light, ſo there muſt be firſt true contrition, and then will follow true conſolation.

Secondly, it proceeds from a liuely hope; for wee reioyce vnder [n] hope: as the hope that *Abraham* had of Chriſts Incarnation, cauſed him exceedingly to reioyce for mans ſaluation.

n Rom. 12.12.

Againe,

Againe, it is knowen by the concomitants: as first, righteousnesse of life. For, *the kingdome of God is not in meat and drinke, but in righteousnesse and peace, and ioy in the holy* ° *Ghost*. Then it is alwaies accompanied with these two associats. First, A holy feare: *serue the Lord in feare,* (sayth *Dauid*) *and reioyce before him with* ᵖ *trembling*. Secondly, A quiet conscience: and so the Apostle *Paul* reioyced for the testimonie of his conscience, that in simplicitie and godly pureneſſe hee had his conuersation in the ᑫ world.

° *Rom.*14.17.

ᵖ *Psal.*2.11.

ᑫ 2.*Cor.*1.12.

Thirdly, it may be knowne by the consequents or effects. First, Patience in aduersitie: *Wee reioyce* (sayth *Paul*) *in tribulations, knowing that tribulation bringeth forth* ʳ *patience*.

ʳ 2.*Cor.*6.10. *Rom.*5.3.

Secondly, it causeth vs to vilipend and vnder-value all other ioy: *God forbid* (sayth the Apostle) *that I should glorie or reioyce in any thing, but in the Crosse of Christ*.

Now, if the Lord hath giuen thee grace to bee truely humbled for thy sinnes: and hath giuen thee a liuely hope in the death of his Sonne: and withall, hath endued thee with a holy feare: if thy conscience bee at peace with God: if thou be patient in aduersitie; and if you contemne all earthly and worldly ioy: and yet inwardly thou art glad and ioyfull, assure thy selfe that that ioy, that gladnesse proceeds of the Lord: and all such may say here, with the faithfull *wee are made glad*.

To conclude, *Lorinus* sayth, *Wee are comforted or made glad*, as hauing forgotten their former troubles, so that the Iewes being now as it were rauished, with their present felicitie and jocunditie, they altogether forget their former woe and miserie. Certainely, they were greatly ioyed, and great was their ioy: and therefore *Chrysostome* sayth, that the duplication and iteration of the words, *the Lord hath done great things*, is not rashly set downe by the Prophet, but to shew the great ioy they conceiued at their deliuerance. O vnspeakable ioy that

Quasi priorum obliti malorum. Lorin. in locum.

Magnificauit, magnificauit, non temerè conijcitur hoc duplicatio, sed vt ostenderet magnam quam ceperunt letitiam. Chrys. in locum.

poſſeſſeth the Saints, that they doe not once remember the woe and miſerie they haue ſuſtained. *A woman when*
Ioh.16.21. *ſhee is in trauell hath ſorrow, becauſe her houre is come, but as ſoone as ſhee is deliuered, ſhee remembreth no more the anguiſh, for ioy that a man is borne into the world.* Euen ſo it is with the godly, when they are fully freed from all their woe and miſerie, they are ſo filled with ioy and gladneſſe, that they forget all their former heauineſſe. When our Sauiour queſtioned the two Diſciples that were going to *Emmaus*, of their ſerious communications, and the cauſe of their ſadneſſe: and they anſwering by way of interro-
Quaſi immemor tantarum. Lorin. gation: *Art thou onely a ſtranger in Ieruſalem, and haſt not knowen theſe things, which are come to paſſe there in theſe dayes?* Chriſt replied, *Quæ?* What things? as hauing forgotten the infinite iniuries offered to him: the vnſpeakable torments hee ſuffered, and the grieuous paſſions hee indured. Now, the God of all comfort and conſolation, which comforteth vs in all our tribulation; comfort your hearts, and giue you euerlaſting conſolation, that as the Apoſtle ſayth, *both your heart and your fleſh may reioyce in the liuing God, that you may walke in the feare of the Lord, by the comfort of the holy Ghoſt.*

Amen.

THE

THE SECOND GENERALL PART OF THIS PSALME:

Viz.

The faithfuls comprecation, *or* ſupplication to God, for the accompliſhing and perfiting *their deliuerance, contayned in one Sermon,* viz.

The Priſoners Petition.

THE SEVENTH SERMON.

VERS. 5.

O Lord, bring againe our captiuitie, as the Riuers in the ſouth.

CArdinall *Hugo* ſaith, that the Prophet in the perſon of all the faithfull, prayes for an vniuerſall and full deliuerance. But what, are they not as yet deliuered? In the former Verſes, he makes mention of their libertie: and here he prayes for their inlargement, and that for which as alreadie effected, hee had prayſed God: now for the ſame, as not yet accompliſhed and performed, he prayes vnto God. True it is, the Iewes had libertie

Orat propheta conuerſionem captiuitatis in perſona iuſti generalis.

Et de qua quaſi iam facta laudauerat, nunc quaſi futuram orat.

libertie to returne, freely granted them of *Cyrus*, in the beginning of his reigne: yet but a few at the firſt returned, for ſome ſtayed ſtill in Babylon willingly, and with their owne conſent; others were ſtayed violently and by conſtraint.

Plurimi metu periculorum quæ redeuntibus in patriam, & politiam reſtauraturis imminere videbantur ab hoſtibus aly ignauia, aly voluptatibus ſuis & delitys, quas exemptis agris, & contractis cum Gentibus affinitate percipiebant, retinebantur, vt omnem cogitationem de reditu abjicerent. Moller. & Fabri. *in locum.*

As for thoſe, that of their owne accord remayned behind: ſome ſtayed, becauſe they feared the dangers and troubles which were like to fall out as they returned, and whilſt they ſhould repaire the decayed walls of their cõmonwealth. Others * abode ſtill through idleneſſe and lazineſſe: and not a few tarried behind, becauſe their worldly pleaſures, their goods, their grounds, which they had now purchaſed, and for the affinitie and friendſhip which they had contracted with the Heathen: wherefore the Prophet *Zacharie* affirmes, a remnant onely, to haue returned; and the Prophet *Iſaiah* foretold, that though the people of Iſrael were as the ſand of the Sea, yet but a remnant ſhould returne; and therefore the Pſalmographer here prayeth, *O Lord, bring againe our captiuitie:* that is, let neither the feare of danger, nor idleneſſe in themſelues, nor the pleaſures of Babylon retayne them, but cauſe them all willingly and forwardly to returne from the land of their captiuitie.

* *Plurimi pranam habentes mentem in omnibus diuinis legibus repugnantes regredi noluerunt.* Theo. *in locum.*

The ſame impediments, that did let the Iewes from returning from Babylon to Ieruſalem, doth hinder many from becomming of a Heathen a true Chriſtian. Firſt, becauſe they ſee that the life of a Chriſtian is expoſed to infinite troubles; their whole pilgrimage is but a perſecution, and therefore many dare not profeſſe that profeſſion. True it is, that from the beginning, Righteouſneſſe hath ſuffered violence. Aſſoone as God began to be worſhipped, ſo ſoone began Religion to bee enuied. Hee that labours to pleaſe God, and vnto whom God hath reſpect, is murthered, and that by his owne brother. Yet ought not this to diſcourage any, but rather to encourage them. For, *whoſoeuer will ſaue his life, ſhall loſe it; and whoſoeuer will*

Zach. 8. 8.
Iſ. 10. 21, 22.
A Primordio iuſtitia vim patitur ſtatim vt cœli cœpit Deus inuidiam religio ſortita eſt, qui Deo placuerat occiditur, & quidam à fratre, Tert.

will loſe his life, ſhall find it. Others, through idleneſſe, leading an Epicurean life, in eating, drinking, and ſleeping: and others, becauſe they are beſotted with this world, and blinded with theſe earthly pleaſures. The like we may ſay, doth impede and ſtay many from leauing this Weſterne Babylon, the mother of abominations. Firſt, the fire and faggots doth terrifie them: but we ſhould caſt off this faint-heartedneſſe, and ſhake off this feare; and willingly with *Daniel* goe to the Lions, with *Iſay* to the ſaw, with *Ieremiah* to the ſtones, with *Amos* to the racke, with *Paul* to the ſword, and be content with *Antipas* that faithfull martyr, euen to ſuffer *where Satans ſeate* * *is*. Others for idleneſſe doe loyter and linger, deſiring rather to ſtand idle in the Market [b] place, then to labour in the Lords Vineyard: and to loyter at home like the inhabitants of Iabeſh Gilead; then with the reſt of Iſrael to goe vp to Mizpeh to the [c] Lord: and many hauing drunke of the cup of Babel, and waxed rich [d] through the abundance of her delicacies, wallowing themſelues in ſenſuall pleaſures, will not forgoe her. Oh, how loth are the Iſraelites to part with the fleſh pots of Egypt? Oh, how vnwilling is *Lots* wife to leaue Sodom? And how backward are many of the Iewes to come out of Babylon? And how woe are we to leaue that mother of abominations, and to returne to Sion: and therefore, here with the Prophet wee ſtill muſt pray; *O Lord, bring againe our captiuitie.*

* *Reuel* 2. 13.

b *Matth.* 20.

c *Iudg.* 21.

d *Reuel.* 18.

Againe, there were many ſtayed violently and by conſtraint. For albeit they had full freedome granted vnto them by *Cyrus*, to returne, and withall a commandement to repaire the walls of Ieruſalem, and to reedifie the Temple: yet * theſe gladſome beginnings were ſuddenly changed, this their libertie was reſtrayned, and all they that were not as yet returned, were detayned. For *Cyrus* himſelfe being abroad, imployed and buſied in the Scythian warres, and leauing *Cambyſes* his ſonne at Babylon Lieutenant in his ſtead; who (being incenſed againſt the Iewes by

* *Hæc lætiſſima initia turbata ſunt, partim à vicinis Samaritanis, partim aulicis calumnijs cum enim pater Cyrus bellum aduerſus Maſſagetas gereret, & Cambyſes domi regnaret inchoati ædificatio templi, ædificio Cambyſis prohibita eſt.* Phil. Mel. *Chr. Carionis, lib.* 2.

by the false accusatorie Letters, sent vnto him by the Aduersaries of *Iudah* and *Beniamin*; who, because they were not accepted with the Iewes, in the building of the Temple, endeuoured euery way to hinder it: as also being led away with the perswasions and vntrue suggestions of corrupt counsellers, who were hired [e] against them; and withall, hee himselfe being of a cruell nature and crabbed disposition, doubting danger where there was none, and fearing the worst: hee gaue a countermand to his father *Cyrus* former command, strictly charging them to cease from building, and gaue full authoritie to their aduersaries by force to stay [*] them: and therefore the Psalmist, after he had made mention of their former libertie, granted by *Cyrus*, and considering their wofull restraint vnder *Cambyses*, powres out this prayer vnto the Lord, *O Lord, bring againe our captiuitie.*

This hath euer beene, and at this houre is in many places, the lamentable estate of the Saints; what by the false accusations of their Aduersaries, and the subtile suggestions of corrupt Counsellers, and perhaps without any malicious disposition, or cruell inclination in the Chiefe vnder whom they liue. They are still in captiuitie; Their Aduersaries calumniously doe lay against them most false accusations; and many Counsellers, who are in Religion either eagerly opposite, or vtterly indifferent, or key-cold, are easily courted; nay, with bribes corrupted: and Princes that are not soundly grounded in Religion, are easily seduced. And to speake the truth, this hath beene, and is, the practice of our aduersaries the Papists, against the Church, Saints, and seruants of Christ; they take all occasions to accuse to the Prince his reformed subiects; they professe themselues the defenders of the Kings authoritie, and the professors of the Apostolique and Catholike faith. They lay to their charge (as *Darius* Princes accused *Daniel*) that they *regard not their King, nor his* [e] *Decrees*: as *Haman* did the Iewes, that *they kept not the Kings* [f] *lawes*; and

[e] *Ezra 4. 5. Ignorante Cyro, Cambyses eius filius, qui in natura erat malo'us, vetuit ne in structura procederetur. Phil. Berg. suppl. Chro. lib. 4.*

[*] *Hæc verba dupliciter exponi possunt: vt precatio concernat vel illos qui adhuc in captiuitate remanserunt, vt & ipsi in patriam reducantur, vel illos qui Hier. (o) mam vicerfi à visinis infestabantur, vt sibi in nouo exilio degere viderentur. Scult. in locum.*

☞ *Vide Velasium in Danielem, capit. 6.*

[e] *Dan. 6. 13.*
[f] *Esth. 3. 8.*

and

and as the Iewes did our Sauiour, that *hee is not Cæsars friend.* Nay, ouer and besides, like the aduersaries of *Iudah* and *Beniamin*, they are not onely content, contumeliously to reproch them, as rebellious maintayners of tumults and sedition; but also they hire Counsellers against them: and so, whilest they craftily and subtilly circumuent and bewitch vnwary Princes. The seruants of God, and members of Christ, are most cruelly vsed, as wee may euen at this instant see in some of our neighbouring Nations, where they are persecuted with fire and sword; but Lord, free thy seruants from such persecution, free thy Saints from their crueltie, and for thy Names sake, *O Lord, bring againe their captiuitie.* g Luk.23.2.

Now last of all, let vs see how the Cardinall answereth this question himselfe. First, hee saith, that the Psalmist here doth pray for their enlargement, whereas before hee mentioned their deliuerance; because what was alreadie done in Gods foreknowledge and prouidence, should bee accomplished and effected in its owne time; and so the Psalmist prayes, that it may be in the sight of man performed, what God in his owne counsell had purposed, or as * Saint *Hilarie* saith, that the Psalmist, by a propheticall foreknowledge, did speake of things to be acted, as if they had beene alreadie effected. Againe, partly it was done, and partly to bee done: for in that they were deliuered from the tyrannie of Babel, when *Daniels* Lion had his wings pluckt h off, & the Monarchy taken from the Chaldeans; and when by the permission of *Cyrus* 42360. of the Congregation, besides 7337. Maides and Seruants, went vp to Ierusalem, who by *Cyrus* proclamation they were releeued with siluer, gold, substance, cattle, and with willing offerings, carrying with them the vessels of siluer and gold, which *Nebuchadonosor* had carried i from thence, they might seeme to bee deliuered, but it was in part onely. For this their happy estate continued not long, but soone after there arose another King, *who knew not Ioseph;*

Quia quod factum erat in Dei præscientia, futurum erat in rerum existentia Hug.Card.

* *In superioribus prophetica scientiæ fuit sermo futurorum gaudia tanquam de præterito nunciantis*, Hillar. *in loc.*

In parte erat facta in parte futura, idem.

h Dan.7.4. *Commutatio ista initium sortita fuerat, sed non statim tota in tempore consummata erat* Basil. *in loc.*

i Ezra 1.

ſeph; for *Cambyſes* daſht all; the building of the Temple was ſtayed, beſides infinite other troubles, the poore Iewes ſuſtayned vnder other Perſian Monarchs, and ſo they were as yet partly captiues. The Pſalmiſt therefore did prayſe God, reioycing for that libertie they had alreadie obtayned, and did pray vnto God to finiſh what he had begun. Laſtly, ſaith *Hugo*, hee prayeth that what is yet vndone may be done; and that what is done, the Lord, who did it, would conſerue it. From theſe expoſitions wee might rayſe many obſeruations.

Pro facta gaudebat pro futura orabat. Hug. *Orat vt quod nondum factum eſt fiat, & quod factum eſt ipſe qui fecit cuſtodiat.* Idem.

Firſt, That God in his ſecret counſell, hath decreed and determined to deliuer his Church and Children from afflictions, before they fall into any affliction. For as a burden is appointed to be taken off, before it bee laid on: ſo our afflictions, which are our burdens, are appointed to be taken off vs, before they be laid vpon vs.

Secondly; That God doth not alwayes free his Church and Children from all their troubles at one inſtant, * nor at one time deſtroy all their Aduerſaries. *Iſrael* had not all his enemies diſcomfited at once; there were left ſome, to be pricks in their ſides, and thornes in their [k] eyes, for to exerciſe them: and here the Iewes are freed from the iawes of *Daniels* Lion, and yet they are kept vnder the pawes of *Daniels* Beare. I meane, they are deliuered from the cruell Chaldeans, and yet much moleſted by the peeuiſh Perſians.

* *Quilibet Chriſtianus nunquam ab omni hoſte liberatur, inſurgentibus ſub.nde aduerſus pios nunc mundo, nunc peccato, nunc diabolo, at cur Deus permittit? vt ſemper oremus, ſemper pugnemus. Fide, Spe, Patientia. Vide* Scul. & Geſn. *in locum.*

[k] *Num.* 33. 55.

Thirdly; That nothing in this life is ſtable and permanent, vnleſſe the Lord doe preſerue and confirme it: and from theſe and ſuch like, wee may gather good obſeruations for our ſelues, touching our redemption through Chriſt.

Firſt, That as God appointed his people deliuerance, before euer they went into captiuitie: ſo before the fall of man; nay, before euer man was created, God had determined his Sonne ſhould be the Redeemer of Man: yea, as the Apoſtle ſaith, *before the foundations of the world.*

Againe,

Againe, As they were the first yeare of *Cyrus* reigne set at libertie, and after restrayned by *Cambyses* his sonne: so although by our Sauiour we be redeemed from the tyrannie of Sinne and Satan; yet, still are we molested by the temptations of the one, and polluted with the dregs of the other. True it is, the price of our redemption is paid, and the hand-writing is cancelled; but the full consummation of our redemption shall be in the end of the world. For as the Apostle saith, wee haue receiued *the earnest of our Inheritance, vntill the redemption of the purchased libertie, vnto the prayse of Gods* [l] *glorie.*

Lastly, As they could not maintayne their owne libertie without Gods assistance: no more can we, being deliuered from any grieuous sinne, continue from falling thereinto againe, or into the like, without the assistance of Gods Spirit. For when wee thinke [m] our selues to stand fastest, we are in danger to fall soonest. Thus wee see, that in all these respects, the Iewes had, and we still haue reason to pray,

O Lord, bring againe our captiuitie.

Spiritualis noſtra liberatio nunc quidem inchoatur in hac vita, ſed in reſurrectione erit integra & conſummata Fabr. *Hæc libertas cepta, ſed non quantum ad not attinet perfecta, quapropter iugiter orandum conuerte, &c.* Pomer. *in loc. Hæc liberatio quoad nos imperfecta, dum ſumus in mortali carne ſumus adhuc in Babylone.* Sculte. *in locum.*

l *Eph.*1.14.

m 1.*Cor.*10.

In this prayer, I pray you obserue the Matter, *O Lord, bring againe our captiuitie:* and the Manner, *as the Riuers in the South.* In the Matter, first, wee may note the Psalmists pietie, in that he hath recourse to God onely, in this time of captiuitie, by feruent prayer; and then his pittie, in that he prayes not for himselfe alone, but hauing a fellow-feeling of the Iewes sorrow, hee prayeth compassionately for all, saying, *O Lord, bring againe* OVR *captiuitie.*

If I would largely speake of Prayer: I might shew you how; first, there is no time limited; and then, no place exempted from Prayer: I meane, from a mans priuate sacrifice, and not the publike seruice. For that the Temple was *the House of* [n] *Prayer:* and the ninth houre was *the* [o] *houre*

n *Isai* 36.7. *Matth.*21.13.

o *Act* 3.1.

of prayer: but for the other; first, there is no time limited.
p 1.Thes.5.17. For the Apostle wills *vs to pray* p *continually*. If in the morning, learne of our
q Mark.1.35. q Sauiour; if in the euening, of
r Gen.24.63. r *Isaak*; if at mid-night, of *Paul* and
s Act.16.25. s *Sylas*; if all the night, of
t Sam.15.11. t *Samuell:* learne, I say, at all times to pray. For so our
u Luke 21.36. Sauiour bids vs, *Watch and pray* u *alwayes*.

Againe, no place exempted. *I will*, saith the Apostle, *that men pray euery where, lifting vp pure* x *hands*. If thou bee in
x 1.Tim.2.8. thy house, learne of
y Act.10.30. y *Cornelius:* if in the field, of
z Gen.24. z *Isaak:*
a 1.King.8.22. if in the Temple, of a *Salomon:* if on the Mount, of
b Exod.14. b *Moses:* if in the Garden, of our
c Iob.18. c Sauiour: if in thy Chamber,
d Dan.6. of d *Daniel:* if in thy bed, of
e Is.38. e *Ezekiah:* if on thy Couch,
f Psal.6. of f *Dauid*. Learne, I say, to pray.

These and the like generall obseruations, I might touch in Prayer, but I purpose not to discourse of Prayer common-place-wise, and therefore let vs haue recourse vnto the words.

O Lord, bring againe our captiuitie.

The first thing that offereth it selfe to be considered, is, the Psalmists *Pietie*, who in this their captiuitie, earnestly doth pray vnto the Lord for their deliuerance. From whence we learne, that in all our troubles and afflictions, we ought to flee to God onely, by feruant prayer. First, I say, in our *afflictions*, because the mouth which is stopt in time of prosperitie, is open in time of aduersitie, witnesse the Israelites, who in their prosperitie and ease forgate God, and did not so much as inuocate his Name: but when through aduersitie their soule fainted in them, *then they cryed to the Lord in their trouble, and hee deliuered them out of their distresse*. Againe; I say, in trouble we must flee to God. For so he hath commanded: *Thou shalt call vpon me in the day of trouble, and I will deliuer* g *thee*. And the Prophet saith, *Lord, in trouble haue they visited thee, they powred out a prayer when thy chastning was vpon* h *them*. Further, we ought to call vpon God alone, for hee onely can heare our crie, and cure our sore, that is, he onely can heare

Os quod prosperitas claudit aduersitas aperit. Greg.

g Psal.50.

h Is.26.16.

heare vs. *In my trouble, I called vpon the Lord, and complayned vnto my God: and hee heard my voyce out of his holy Temple: and my complaint entred into his* i *eares*, saith *Dauid. I haue seene the affliction of my people in Egypt, and I haue heard their crie*, saith the Lord to *Moses*. And as he can only heare vs, so he can only releeue vs. For he without all naturall meanes can cure euery disease: aboue nature hee can stay the womans running issue: and contrarie to nature he can giue sight vnto the blind borne; he onely can bring *Ionah* out of the Whales belly: *Daniel* out of the Den: and his seruants out of the firie furnace. Fourthly, we must flee to God by *Prayer*, for that is a present helpe to him that prayeth; witnesse *Ezekiah*, who in his extreme sickenesse is restored to his former health: it is a pleasant sacrifice to God; for like *Noahs* sacrifice, it smells so sweetly in the Lords Nostrills, that it diuerts away his wrath, and it is a sharpe scourge vnto the Deuill, more fearefull vnto him then *Tobias* perfume, to driue him from vs. Lastly, we ought in all our troubles to haue recourse to God by faithfull and feruent Prayer. For Faith and Zeale are the supporters of Prayer, like *Aaron* and *Hur*, who vpheld *Moses* hands whilst hee prayed. The ancient Fathers could neuer sufficiently prayse the efficacie of Prayer, and therefore Saint *Augustine* calls it the Key of Heauen: and truely so. For by Prayer *Elias* opened the Heauens, when he brought both Fire and Water from thence: Fire, to burne vp the sacrifice; and Water, to fructifie the earth. *Chrysostome* calls it the soules sunne, because as the Sunne doth inlighten the World, so Prayer illuminates the mind. And others haue called it the Seamans Card, which brings vs through so many billowes, and so great surges of temptations, vnto our quiet Harbour.

i *Psal.* 18. 5, 6.

Oranti subsidium Deo sacrificium, Diabolo flagellum, Aug.

Clauem Cœli.

Solem animæ.

Tabulam naufragorum, Paulin.

But for all this, thou mayest aske mee, why God doth not then heare vs alwayes when wee call vpon him?

Quest.

Oratio noſtra non exaud. untur:
1 *Quando petimus* indigni, *viz. terrena: Mat.6.25.&c. minus neceſſaria: Mar.8.11, 12. neſcimus quæ: Mat.20. 20,21,22. & Dei voluntati repugnantia. Deut.3.25,26. 2.Sam.12.16.*
2 *Quando petimus* indignè, *viz. ore tantum: Hoſ.7.14. abſque fide: Mat.21.22. in malum finem. Iac.4.2,3.*
3 *Quando* indigni *petimus, id eſt, in peccatis exiſtentes: Ioh.9.31. perſeuerantes: Iſa.59. 1,2,3,&c. & Deo reſiſtentes. Hoſ.5.4.15. Innoc. proœm. in Pſal. pœnit. & Iac. de verag. dom. 1. poſt feſtum Trinit. ſer.3.*

First, I anſwere, it is either becauſe wee come vnto him, as *Mephiboſheth* came vnto *Dauid*, vnſhaued and [k] vnwaſht: and ſo *our ſinnes*, as the Prophet ſayth, *doth hinder good things from vs.*

Secondly, wee aske, and receiue [l] not, becauſe *wee aske amiſſe*: like vnto that man, who though hee vrged King *Ageſilaus* with his promiſe: yet was denied what he demanded, becauſe hee deſired a thing that was vniuſt: ſo wee obtaine not, becauſe wee deſire of God what is not conuenient for vs. For, *elſe wee haue an aſſurance in him, that if wee aske any thing according to his will hee heareth* [m] *vs.*

Thirdly, becauſe wee pray not feruently, as *Anna* did for a ſonne: nor inſtantly, as *Eliah* did for raine: nor faithfully, as the Canaanitiſh woman for her childs health: but faintly, fondly, faithleſly; otherwiſe *his eyes are the righteous, and his eares are euer open to* [r] *their prayers.*

Heere then wee ſee how the wicked of our times are much condemned, who no ſooner are viſited with the correcting hand of God, but preſently they repaire to the Deuill and his Inſtruments, like *Ahaziah*, who beeing ſicke of a fall, goes to *Baalzebub* the god of Eckron: or with *Saul*, who being afraid of the Philiſtims, goes diſguiſed to the Witch [p] of Endor: or with *Balacke*, who fearing the Iſraelites, ſends for the Wiſard [q] *Balaam*: or with *Pharaoh*, whom no ſooner God began to puniſh for his obſtinacie and hardneſſe of heart, but preſently hee calls for his [r] Sorcerers: or with *Baltazar*, who ſeeing Gods iudgements before his eyes, ſends for his ſoothſayers, and [ſ] Inchanters: or like *Sannacherib*, who being wonderfully diſcomfited by an Angel, when he beſieged Ieruſalem, repaired to his temple, and worſhipped his god [t] *Niſroch*. Nay, I wiſh to God, that many amongſt

k 2.*Sam.*19.
l *Iam.*4.3.
m 1.*Ioh.*5.14.
n 1 *Pet.*3.12.
o 2.*Kings* 1.2.
p 1.*Sam.*28.7,8.
q *Numb.*20.
r *Exod.*7.11.
ſ *Dan.*5.7.
Ὅταν ἐν ταῖς θλίψεσιν ἐτὶ πάσῃ μᾶλλον ἢ ἐπὶ τὸν θεὸν τρέχω μᾶλλ. Baſ. hom. in Pſ.45.
t 2.*Kings* 19.37.

vs,

vs, who seeme most forward in their deuotion, were not too much besotted with this errour, that when the Lord doth visite them with sickenesse, or any other affliction, though they doe not directly goe to the Deuill, like *Ahaziah*, yet *Asa*-like they will seeke to the Physicians, and not to the Lord. Or, if they call vpon God, yet they come to him as the wife of *Ieroboam* came to *Ahijah*, disguised with an hypocriticall heart, and counterfeit countenance: but yet in heart *they looke not vnto the holy One of Israel*: they seeke not vnto the Lord; and yet *none shall bee saued but such as call vpon the Name of the Lord.* As heere the Psalmist doth, saying: *O Lord bring againe our captiuitie.*

2. Chr. 16. 12.
1. King. 14.
Isa. 31. 1.
Ioel 2. 32.

Againe, what should we thinke of the Romish Locusts, who direct not their prayers to God alone: but to Saints and Angels, making them like vnto God omnipotent, and omniscient. For, in time of famine they call vpon Saint *Urban*; in tempest, vpon Saint *Nicholas*; in warre vpon Saint *George*; and in captiuitie vpon Saint *Leonard.* Thus they *forsake the Lord, the fountaine of liuing waters, and digge vnto themselues pits that hold no* [u] *water. Paul* and *Barnabas*, would not be worshipped [x] when they were liuing, and shall wee inuocate them when they are dead? *Peter* would not suffer *Cornelius* to fall downe [y] before him: and shall wee kneele vnto his image? The Apostles confessed themselues to be but men: and shall wee now reuerence them as gods. Fie vpon such foolish fondnesse, away with this deuillish doctrine, and let vs all that feare God, flee vnto God onely in all our afflictions: for, *they that wait on lying vanities, forsake their owne mercie, but saluation is of the* [z] *Lord.* Therefore pray wee with the Iewes: *O Lord bring againe our captiuitie.*

u Ier. 2. 13.
x Act. 14.
y Act. 10. 26.
z Iona 2. *Psalites eos qui adhuc in captiuitate erant, ut affectum sibi copulans eorum numine exclamat ad Deum & nostri affectu ad exclamandum infirmat conuerte.* Iac. Ianson. in locum.

The second thing, wee obserue in this Prayer is the Psalmists pittie: for hee prayeth not for himselfe alone, but for all the afflicted members of the Church, teaching vs to doe the like for all our fellow-members in Christ Iesus.

Ieſus, who are either detained vnder the Turkiſh tyrannie, or are oppreſſed vnder the Antichriſtian yoke: let vs, as hauing a fellow-feeling of their grieuances, compaſſionate them, and powre out our ſupplications for them here with the Pſalmiſt: *O Lord bring againe our captiuitie.*

What duties one Chriſtian owes to another, in time of affliction.

The duties we owe vnto ſuch as are afflicted, are chiefly foure. Firſt, To compaſſionate them. Secondly, To comfort them. Thirdly, To inſtruct them. Fourthly, To pray for them. The firſt two of theſe wee ſee to haue beene intended of *Iobs* friends. For, when they heard of his miſerie, they agreed to goe and *lament with him, and to comfort* [b] *him.* The third, wee learne of *Iſaiah*, when hee viſited *Ezekiah* in his bed [c] of ſickneſſe. And the laſt is both commanded by the [d] Apoſtle, and commended by example.

b *Iob* 2.11,12.

c *Iſ.* 38.1.

d *Iam* 5.

Firſt, I ſay, wee ought to compaſſionate them. *Nehemiah* when *Artaxerxes* asked him the cauſe of his ſadneſſe; anſwered, *Why ſhould not my countenance bee ſad, when the Citie, the place of my fathers ſepulchres lieth waſte, and the gates thereof are conſumed with fire?* *Ieremiah* did ſo compaſſionately lament the deſtruction of Ieruſalem, that his eyes did faile with teares, his bowels ſwelled, and his liuer was, as it were, powred out vpon the [f] earth. Wee ought not, with the Prieſt and Leuite, with a hard heart paſſe by the wounded: but, with the good Samaritan, bind vp his wounds, waſh his ſores with wine, and ſoften them with oyle. For, as wee reioyce with them that reioyce, ſo ſhould wee weepe with them that weepe: as *Iob* did, who *wept with them that were in trouble, and whoſe ſoule was in* [g] *heauineſſe.* And eſpecially wee ought to compaſſionate the captiued Saints. *Remember them that are in bonds, as bound with them, and them that ſuffer aduerſitie, as being your ſelues alſo in the* [h] *bodie.* ſayth the Apoſtle.

c *Neh.*2.2,3.

f *Lam.*2.11.

g *Iob* 30.25.

h *Heb.*13.3.

Secondly, wee ought to comfort them. When *Hannah* grieued in her ſoule, being daily vpbraided by *Peninnah* for

for her barrenneſſe: her husband *Elkanah* goes and comforts [i] her. When *Dauid* fled from *Saul*, and remayned in the wilderneſſe, in feare of his life, *Ionathan*, *Sauls* ſonne *aroſe, went to him, and comforted* [k] *him.* When *Bathſhebah* mourned for the death of her child, *Dauid went in vnto her, and comforted* [l] *her.* And when our Sauiour was in his bitter agonie, ſweating drops of bloud, trickling down vnto the ground. *There appeared an Angel vnto him from heauen comforting* [m] *him.* And in a word, *hee that is in miſerie ought to be comforted of his* [n] *neighbour.*

i 1. *Sam.* 1.
k 1. *Sam.* 23. 15, 16, 17.
l 2. *Sam.* 13. 24.
m *Luke* 22. 42, 43, 44.
n *Iob* 6. 14.

Thirdly, wee ſhould inſtruct them that all their afflictions, whether they be outwardly in bodie, or inwardly in ſoule, as they are to the Godly, *ſufferings*, ſo they are *inſtructions.* And ſo with *Ieremiah*, wee ſhould tell them, that *Man ſuffereth for his* [o] *ſinne*: and therefore they are chaſtiſements for his tranſgreſſions: and with *Salomon* tell them, *That the Lord correcteth whom hee loueth, euen as a father his child in whom* [p] *hee delighteth.* And ſo they are not the ſcourge of a rigorous Iudge, but a correcting rod of a louing father: yea, ſignes of his affection. For, *As many as I loue I rebuke and chaſtiſe, be zealous therefore and amend*: ſayth Chriſt to the Angel of the Church of Laodicea. And wee ought to let the patient know, that afflictions are the harbengers, that goe before death, and therefore they ſhould daily prepare them for their end: as *Iſaiah* wiſhed *Ezekiah* to put his houſe in order, for hee ſhould die [q] and not liue.

Μαθημαῖα.
Παθημαῖα.
o *Lam.* 3.
p *Pro.* 3. 11, 12. *Flagellum corrigentis non pœna damnantis.* Auguſt.
Φιλανθρωπίας μᾶλλον ἢ τιμωρίας. *Chryſ. in Gen. hom.* 26.
q *Iſ.* 38. 1.

Laſtly, wee ought to pray for them. When *Myriam* was ſtricken with a fearefull leproſie, *Moſes* prayed for her. When the peſtilence was amongſt the Iſraelites, *Dauid* mourned, and prayed for [r] them. When *Peter* was captiuated and impriſoned by *Herod*, prayer was made without ceaſing of the Church vnto God for [s] him. When *Nehemiah* was told of the afflictions and reproches of his countrymen the Iewes, he weepes, mournes, faſts, and [u] prayes. And *Daniel* knowing that the time of their captiuitie

r 2. *Sam.* 24.
s *Act.* 12. 5.
u *Neh.* 1.

tiuitie was expired: and conſidering the great miſerie wherein they were detained, hee did feruently call vnto God to diuert away his wrath from [x] them: as you may ſee pathetically expreſſed in the ninth of his Prophecie. And truly this is a difference betwixt the godly and vngodly: The godly pray both for themſelues and others, as did *Dauid* and *Ezekiah* and others. But the wicked they are ſo farre from praying for others, that they haue not ſo much grace as to pray for themſelues: but like *Simon Magus* deſire *Peter*, and like *Pharaoh* require *Moſes*, and like *Ieroboam* intreat the young Prophet to pray for them. But the Pſalmiſt here hath both grace to pray for himſelfe, and charitie to pray for the whole Church, and therefore hee ſayth:

x Dan.9.1. to the 20.

O Lord bring againe our captiuitie.

The ſubſtance of this prayer is the conuerſion of their captiuitie. The word *Captiuitie*, ſayth *Chryſoſtome*, is ſimple in pronunciation, and yet it hath many ſignifications: but Captiuitie properly is when one Nation is made ſubiect vnto another: as when the Iewes were wholly ſubdued by the Babylonians, their Princes, and thouſands of them carried to Babel: they are ſaid, to *be carried away captiues out of their owne Land.*

Nomen captiuitatis eſt in prolatione ſimplex, habet autem multas intelligentias. Chryſ. & Baſil. in loc.

Secondly, the afflictions and troubles of Gods children, are called by the name of captiuitie. Becauſe there is no eſtate ſo lamentable in the world as is the eſtate of a Captiue: and therefore the moſt grieuous croſſes that can befall Man, are expreſſed in one word Captiuitie. Infinite were the ſufferings of *Iob*, when his goods were taken away by violence, his children ſuddenly deſtroyed, and himſelfe ſtricken with ſore byles, from the ſole of his foot to his crowne. Yet all theſe and many moe are included in this one word: for when the Lord reſtored him to his former health, doubled his eſtate, and bleſſed him with the goodlieſt children in the world, hee is ſaid, *To turne againe the captiuitie of* [b] *Iob.*

b Iob.42.10.

In

In both these respects, the Psalmist here doth powre out this prayer, *O Lord bring againe our captiuitie*: desiring God therein both to enlarge the Churches libertie, and withall to ease and release them of all their calamities. Which, whilest wee consider it should put vs in [a] mind, how the Church is not as yet fully freed from the tyrannie of this westerne Babel: witnesse the persecution in forraine places, and adioyning countries, many of Gods seruants are grieuously afflicted still vnder Antichrist, and that mother of Fornications. Some mockt with [c] *Elisha*, some persecuted with [d] *Eliah*, some buffeted with [e] *Mschaiah*, others stocked with [f] *Ieremiah*, slaine with [g] *Uriah*, and thousands murdered with *Zacharia*: and therfore wee must still pray heere with the Iewes: *O Lord bring againe our captiuitie.*

[a] *Sicut hic reducis pro exulibus apud Deum intercedunt, ita nos quoque pro fratribus nostris qui vel sub Turcica tyrannide captiui detinentur, vel sub iugo Antichristi misere affliguntur, subinde oremus, conuerte.* Gesner. *in loc.*

Againe, for our selues whatsoeuer affliction befall vs, if any of vs be imprisoned with *Ioseph*, bee in fetters with *Peter*, or in bonds with *Paul*. If wee be forced to liue in exile and banishment, as *Dauid* in *Gath*; and to flee for feare of persecution, as *Eliah* did from the face of *Iezabel* into the wildernesse. If wee bee afflicted in soule as was *Hannah*; or sicke in bodie with *Ezekiah*. If wee bee brought with *Iob* to sit, full of sore byles on the ashheape: or be constrained to lie with *Lazarus* at the gluttons gate full of sores: heere is the onely remedie for our maladie, to call vnto the Lord with the Iewes: *O Lord bring againe our captiuitie.*

c 2. *Kings* 2 23.
d 1. *Kings* 19.
e 1. *Kings* 22. 24.
g *Ier.* 26. 23.

Now, these captiuities are but corporall afflictions: but besides there is spiritual captiuities of the soule and mind. For, first that euill, euen sinne that dwelleth in vs, and that corruption that is euer present with vs, is to vs a captiuitie. For it keepeth vs from doing the good we would, and causeth vs to doe the euill wee would not: this the Apostle affirmed, when hee said, *I find a law in my members, rebelling against the law of my mind, and leading mee captiue to the law of sinne.* This will proone a dangerous captiuitie,

Rom 7.23.

tiuitie, if wee doe not take heed of it, if once we ſuffer the fleſh to get the maſtrie: if wee doe not wreſtle againſt her, and reſiſt her intiſements: at firſt, like *Eue*, ſhee will inuite vs to the forbidden apple: with *Putiphars* wife, ſhee ſtriues to intiſe vs to luſtfull pleaſures: but in the end, ſhee will ſerue vs as *Iahel* did *Siſara*, deceiue vs with falſe loue, but in the end kill vs: And as *Dalila* did *Samſon*, flatteringly let vs ſleepe vpon her knees, vntill ſhee hath ſhauen our locks, bereft vs of all goodneſſe, and then giue vs ouer to our enemies the Philiſtimes, the Deuill and his inſtruments, who will put out the eyes of our vnderſtanding, and chaine vs faſt with fetters of death. Therefore it behooues vs, with the Apoſtle *Paul*, to *keepe vnder our body, and to bring it into ſubiection*; and in this conflict betwixt the Fleſh and the Spirit, we muſt ſtill pray, *O Lord, bring againe our captiuitie.*

1. Cor. 9. 27.

Againe, when by continuance in ſinne, man is not onely intrapt in the ſnares, but alſo faſt fettered in the chaines of Satan, ſo that hee is ruled at his pleaſure, and gouerned at his will. This is a * dolefull and wofull captiuitie, when not onely the body, but the ſoule is thus captiuated to the Deuill. Therefore the Lord meaneth not ſo much the Babyloniſh Idols, as the Babylonians themſelues, when hee ſaith, *They are bowed downe, and their ſoule is gone into captiuitie.* For this cauſe the Apoſtle aduiſeth *Timothy*, to inſtruct thoſe that oppoſe the Truth, that they may recouer themſelues out of the ſnare of the Deuill, *who are taken captiue by him to doe his will.* But now, ſith the regenerate as well as the reprobate, are ſtill captiues to ſinne. For as the wicked are taken captiues by Satan to doe his will, ſo the godly are led captiues to the Law of the ſinne. They may ſeeme both to bee in the like predicament, and both their caſes wofull and deſperate. I anſwere: It is one thing to bee kept captiues in the ſnares of Satan, and another thing to be carried captiue to the Law of ſinne. The former is meant of that voluntarie bondage, whereby the wicked

* *Grauis quidem eſt captiuitas corporalis, quæ ſure libertatis à miſſo vſquam dominatui ſubditur, at verò animæ captiuitas quam infelix, &c.* Hillar. *in l. 6. Iſ. 46. 2.*

2. Tim. 2. 25, 26.

wicked doe willingly mancipate and subiect themselues to Satan, *to worke all vncleannesse euen with greedinesse.* But the Apostle complaynes that forcibly against his will; yea, he striuing against, hee is carried captiue to sinne: like a captiue, who by force is haled by the enemie into seruitude: whereas it is not so with the wicked, for they willingly and of their owne accord, run into all kind of villany, without any wrestling against it, or resistance. *Veloces pedes eorum ad effundendum sanguinem; Their feete are swift to shed blood*, saith *Paul.* Besides, the godly haue a sight of their errors, feele their infirmities, know their owne weakenesse, and knowing it, doe wrestle and striue against it. But the Deuill blinds the eyes of the wicked, that seeing they doe not see, so that they become *past feeling, and hauing their vnderstanding darkned, they are alienated from the life of God, through the ignorance that is in them, because of the blindnesse of their heart.* Now, the only way to shun and auoid this captiuitie, is with our spirituall armour, to arme our selues, that thereby wee may cast downe *imaginations, and euery thing that exalteth it selfe against the knowledge of God, and bringing into captiuitie euery thought, to the obedience of Christ.* Wee must not giue our selues to lustfull pleasures. For this captiuitie, saith one, was adumbrated and shadowed out in *Samson*, for the Philistims had not put out *Samsons* eyes, had he not slept before vpon *Dalilahs* knees. So the enemie shall not blind vs, nor fast binde vs in fetters, vnlesse we be besotted in wantonnesse. And what would (saith he) the holy Scripture intimate vnto vs, by *Nebuchadonosors* putting out of *Zedekiahs* eyes, binding him in chaines and carrying him to Babel? but that the Deuil doth blind all those that are wholly addicted to voluptuousnesse, and carries them captiues to their confusion.

Now to conclude this point, whensoeuer wee are in captiuitie, whether it bee of the body to man, or of the mind to sinne, whether it proceed as the Iewes did, *ex corde*

Eph. 4. 19.

Vt lætitiam non raro obtinet caro sed in inuitum: venati igitur licet aliquando à lege peccati captiuentur, nunquam tamen sine contradictione. Rom. 3. Paræus, *in Rom.* 7.

Eph 4. 18.

2. *Cor.* 10. 5.

Hector Pintus in Ezek. cap. 1.

cordis ignorantia, from want of vnderſtanding. For *my people are gone into captiuitie for want of knowledge*, ſaith the Lord; or whether it be *ex carnis inſolentia*, of the vnrulineſſe of the fleſh, rebelling againſt the ſpirit; or whether it come from the cruelnie and ſubtiltie of the Deuill. Here is our laſt refuge, to crie and call vnto God with the Pſalmiſt, *O Lord, bring againe our captiuitie.*

There is *bona & mala captiuitas*, a good and an euill captiuitie, ſaith *Chryſoſtome*. You haue heard now the ſeuerall kindes of the worſt captiuities. Now againe on the other part, that ſubiection of Sinne and Satan, purchaſed to vs by that great Conquerour, our Sauiour Chriſt; may bee called a captiuitie. For hee hath taken away the captiuitie of the mightie, and deliuered the prey of the Tyrant, and contended with them that contended with vs, and ſaued his Children. The Deuill, like a ſtrong man armed, kept vs captiues vntill Chriſt, that was ſtronger then hee, ſet vs at libertie: ſo that as the Deuill led into captiuitie, ſo he is gone into captiuitie. O bleſſed victorie! O happy captiuitie! That wee may now ſay with the Apoſtle. *O Death, where is thy ſting! O Graue, where is thy Victorie! the ſting of death is ſinne, and the ſtrength of ſinne is the Law, but thanks bee vnto God, who hath giuen vs victorie through our Lord Ieſus Chriſt.*

Iſ. 49.25.

Luke 11.21, 22. *Reuel.* 13:10.

1. *Cor.* 15.

Queſt.

But thou wilt ſay: How is Satan captiuated? when as the Apoſtle tells vs, that wee muſt ſtill wreſtle and combate with him: And the Apoſtle *Peter* ſaith, that hee ſtill goeth about *like a roaring Lion, ſeeking whom hee may deuour.*

Eph. 6. 1. *Pet.* 5.

Anſw.

I anſwere, Chriſt hath trodden vnder foot his power and might, and hath ouerthrowne his Kingdome; yet he goeth about, not as hauing any dominion ouer vs, but to inſnare vs by his cunning allurements, and draw vs to him by his ſubtle intiſements. For this cauſe the Apoſtle aduiſing *Timothy* to labeur, to win and conuert the oppoſers of

Chriſtus damnum deſtruxit potentiam interim circumeunt, non vt dominium vllum in eo habeant, ſed per inſidias agentes vt nos ad ſe pertrahant, Zanch. *in Eph.* 4.

Truth,

Truth, whom hee calls the Deuils captiues: hee vſeth not the vſuall and proper word for a captiue, but a word metaphorically taken, from catching wild beaſts by hunting. Whereby is implyed, that the Deuils power is deſtroyed, yet he hunts about to catch vs in his ſnares: and therefore the holy Ghoſt, by the Apoſtles, admoniſheth vs to bee wary and vigilant, and not to ſuffer our ſelues to be deceiued and circumuented.

Laſtly, all the ancient Expoſitors from theſe words, *he aſcended on high, and led captiuitie captiue*, infers another Captiuitie, which is, that wae being freed from the ſlauerie of ſinne, and ſeruitude of Satan, are become Chriſts ſeruants. And whereas before wee were the Deuils bond-ſlaues, now wee are Chriſts captiues: and whereas before wee were vnder the bondage of Satan, wee are now vnder the yoke of Chriſt: and bleſſed are they that are vnder this yoke, and are of the number of ſuch captiues. For here is no mourning, no murmuring, but great ioying and reioycing. For *we are redeemed from the hand of our enemies, to ſerue him without feare.* Yet in regard of our naturall corruption, and the Deuils daily temptations, may we not ceaſe to pray, *O Lord, bring againe our captiuitie.*

Auguſt. Beda, & Anſelm. *in Epheſ.* 4.

As the Riuers in the South.

The manner after which the Pſalmiſt would haue their libertie inlarged, is ſet downe in theſe words, [b] *as the Riuers in the South.* Which of diuers are diuerſly conceiued and conſtrued. Firſt, an vnnamed Greeke Author, is cited by *Agellius*, who would haue this place to haue reference to the Citie Rhinocolura, built (as hee ſaith) in the

[b] τοῦτο μεμαθήκαμεν ὑπό τινων, ὅτι ὅπου οἱ σαρακηνοὶ κατέρχονται εἰς τὴν βιτυκαρύβην ἕως τοῦ νότου, καὶ φασὶ λύσειν ἄνθρωπον βρίσκωσιν, καὶ ἀνάρχειν εἰς τοὺς τόπους αὐτῶν. ὁ δὲ χείμαῤῥος οὗτος ἐκ τῶν σαρακηνῶν κατέρχεται, καὶ βάλλουσιν ὀν τῷ διῶ ἰωΐκα γίνεται λάζρος ὑστὲς πλησῦ ὁ χείμαῤῥος, ὅτι πολλοὶ χάμοι σφόδρα λαμβάνουσι τὰς σαλιὰς τῶν σαρακίνων, αὐτὰς μὲ ἀπόλλυσι, τὰ δὲ αὐτῶν πάντα καὶ ἄνθρωπον διάφασιν λαζὸν ἀνακαδίζα εἰς τὴν βιτυκαρύβην, ὅθεν ἐγένοντο φρύγιοι &c. *Agell. in loc.*

Iron-

frontiſpice of Egypt, by ſuch people as for capitall crimes were exiled, and driuen out of the Kingdome by *Amaſis*: whither the Sarazens often reſorted, and by violent inuaſion and forcible entrie, robbed them of their goods and ſubſtance; and after they had thus ſpoiled the impotent inhabitants, they returned to their owne Tents and Places of abode: but by Gods iuſt iudgement and permiſſion, the Riuer that paſſed by the Sarazens habitations, and runne towards Rhinocolura, after ſome tempeſtuous raine, ouerflowing his banks, drowned the Sarazens, and with a ſwift current did carry downe their Tents, goods and ſubſtance to Rhinocolura, with all the commodities which they before had carried from thence; ſo that the diſtreſſed and impoueriſhed inhabitants of that poore Towne, were by the meanes of this invndation both reuenged of their enemies, and inriched with greater wealth: by this alluſion, the Prophet ſhould deſire both a iuſt reuenge of their enemies, as alſo a recompence for their loſſes. But to leaue this conceited coniecture, and more conceited conſtruction of this innominate Author; we come to the opinions of others, who come neerer to the Prophets meaning. Firſt, by theſe words, ſome thinke that hee vnderſtandeth the Riuers, which the Lord cauſed to flow in the wilderneſſe, and the waters which hee cauſed to guſh out of the ſtonie [c] Rocke.

Others are of opinion, that indefinitely he meaneth any Waters and Springs whatſoeuer, which flowing in any drie ground, doth fructifie and make fruitfull the ſame.

Some coniecture by this alluſion, that hee deſires the Lord [d] to cauſe their fellow-captiues, ſo copiouſly, and in ſuch abundance to returne, and with as great ioy and profit, as the thirſtie ground drinks in the ſtreames full of water paſſing by it.

Others, that he would ſignifie [e] hereby, that their deli-

c *Eo videtur alludi, quando è petra eduxit torrentem, & fluenta aquarum* Genebr. *in loc.*

d *Captiuos noſtros copioſè recurrere fac, tantoq; cum gaudio & fructu quo terra ſitiens excipit fluentes per eam riuulos aqua plenos.* Cornel. Ianſen. *in loc.*

e *Voluit ſignificare tam gratam & admirandam fore populo ex captiuitate liberationem atque eſſe poſſit, ſi habitantibus ſolitudines contingerent flumina.* Bucerus *in locum.*

uerance

uerance out of captiuitie, would bee as acceptable vnto them, as floods of water can bee to ſuch as dwell in a drie and barren wilderneſſe.

And others, that he deſireth their libertie to be accompliſhed, with as great celeritie as a Riuer, being bankfull, doth run with a ſwift current, or as *Genebrardus* ſaith, hee would haue their deliuerance effected ſpeedily, *more torrentium cito accreſcentium*, as Riuers after rayne, on a ſudden doe ſwell and riſe.

Briefly, it is an Argument taken either from Gods ſufficiencie to effect it; or from the vtilitie that would redound to themſelues, when it was effected. As for Gods ſufficiency, looke with what facilitie and eaſe hee did formerly bring water out of the hard Rocke, and Riuers out of the drie wilderneſſe for their forefathers: with the like facilitie, when it pleaſed him, he could bring againe their captiuitie. And vpon the aſſurance of the Lords omnipotencie to effect ſo much, and much more, when it beſt liked his gracious goodneſſe for them: the Prophet now entreateth him by feruent prayer, to coole and refreſh their captiuitie, as the Springs in the South of Arabia, did coole and refreſh the drie and ſcorched wilderneſſe, at the Iſraelites departure out of Egypt.

Argumentum petitum vel à potentia Dei vel ab vtili. Vide Sculc. *in loc.*

As for the vtilitie they ſhould receiue by this their libertie, we may conceiue it, if we conſider; firſt, how the Pſalmiſt in theſe few words, deſires the Lord to bring home the remnant that remayned ſtill in Babylon, and then to reeſtabliſh ſuch as were alreadie returned, to their former eſtate: as alſo looke how profitable ſhowres * of raine and coole ſtreames, would bee vnto the Sunne-beate South: no leſſe profitable would their deliuerance be vnto them, being burnt vp with the burning Sunne of perſecution. The South countrie is naturally drie and hardned, and ſo vnfruitfull and barren; and therefore when it is moiſtned and mollified, beſprinkled and bedewed with freſh ſtreames and coole waters, it is made fertill

* *Quemadmodum largus imber aut fluuius eiuſmodi ſolum recreat, & fruges calore ſolis adaſtas, mirificè reficit: ita liberatio ab exilio vehementer afflictos, & mœrore depreſſos Iſraelitarum animos viciſſim erriget, & incredibili gaudio perfundet.* Gen. *in loc.*

fertill and fruitfull: ſo here the Prophet doth couertly expreſſe, how hurtfull and hatefull their captiuitie was vnto them, by comparing it to barren ground: and how pleaſant and profitable their deliuerance would bee, by alluſion to Riuers in the South. For as where the Sunne beats hot, and where the ground is not moyſtned with the firſt and latter rayne: the ſeed rots vnder the clods, the corne withereth, the graſſe fadeth, the flowres are burnt vp; the paſtures, plants, and trees, are dryed and dead; all which tend to the great hurt and loſſe of man: which made *Achſah* the daughter of *Caleb*, ſo earneſtly deſire of her father a bleſſing, which was a portion of ground, where there was Springs of water: yet they who remayne in thoſe barren climates, were no more wretched and in no greater want or penurie, then theſe poore diſtreſſed Iewes were in their captiuitie. For their Countrie was deſolate, and Foxes run vpon Mount Sion: they were hunger-beat and ſtarued. For they had no water without ſiluer, no wood without money, no bread without hazard of their liues, no pleaſure without paine, no profit without perill, no delight without danger. Water was no more pleaſant to the Iſraelites, when their ſoules fainted in the wilderneſſe of Zim. Rayne no more welcome to *Samariah* after three yeares drought: ſtreames of water no greater a bleſſing vnto *Achſah*: and fluent Riuers no more profitable vnto the drie and ſunne-beat South, then this their deliuerance and libertie would be vnto them, when they might *ſit vnder their owne Vines*, and ſee the paſtures growing greene, the trees bringing forth their fruit, the Fig-tree and the Vine giuing their force; *their Barnes filled with wheat, and their preſſes abounding with Oyle, and when they might eate of the fat, and drinke of the ſweet.* Bleſſed, O thriſe bleſſed be the Lord, this Kingdome may ſay, what few other Nations can boaſt of; that it hath not beene ſubdued, nor hath beene made ſubiect vnto any forren Kingdome theſe many hundreth yeares: but with a conquering hand hath

Ioſua 15.18,19.

Lam. 5.

Pſal. 107.

ouer-

ouer-run other potent Countries, and made them tributarie to it ſelfe. We haue not had our ſtreets ſwimming in blood, nor our Townes burnt vp, our Children haue not beene made fatherleſſe, nor our Wiues widdowes: yet theſe and many moe euils the poore Iewes did ſuſtayne, as we may reade in the 79. Pſalme. Againe, in this our great peace and tranquillitie, wee haue abounded with all ſtore of plentie, the Heauens haue giuen vs *rayne in due ſeaſon, the earth hath yeelded her increaſe, and the trees of the field haue brought forth their fruit, our threſhing hath reacht vnto the Vintage, and our Vintage vnto the ſowing time: we haue eaten our bread in plenteouſneſſe, and dwelt in our Land ſafely.* But if we would haue theſe bleſſings continued; if with *Dauid* we deſire to lye and reſt ſecurely in our beds; with *Abraham*, ſit ſafely at our owne doores; with *Boaz*, follow after our owne Reapers; with *Iudah*, waſh our garments in wine; and with *Iob*, bathe our pathes in butter; let vs not prouoke the Lord to wrath againſt vs, by our abominable ſinnes. The Iewes infinite tranſgreſſions were the cauſe of their abominable afflictions: and their iniquitie did bring them vnto this woful captiuitie: therefore if we would not feele the ſmart of the one, let vs not delight in the ſugred venome of the other.

Queſt. Yet thou wilt ſay, Who can abſtayne from ſinne, ſeeing the iuſt man falleth ſeuen times a day?

Anſw. True: yet though with *Dauid* wee fall into adulterie, with *Aaron* into idolatrie, with *Noah* into intemperancy, with *Lot* into incontinency, with *Peter* into inconſtancy, and with *Thomas* into infidelitie; by reaſon of the fleſh rebelling againſt the ſpirit, which, leads vs captiues vnto the Law of ſinne. Yet let not Sinne and Satan ouer-rule vs, let vs not voluntarily & willingly become murthering *Cains*, mocking *Chams*, iuceſtuous *Ammons*, vnnaturall *Abſaloms*, malicious *Achitophels*, and vnmercifull *Hazaels*. O let vs not captiuate our ſelues to drunkenneſſe like *Nabal*, to gluttonie like *Dines*, to the world with *Demas*, to

couetousnesse with *Ahab*, nor to crueltie with *Herod*: but let vs breake off our sinnes betimes by vnfayned repentance; and with *Ezekiah* call for mercy, with the Publican crie for pardon, and with the prodigall beg remission. Now the Lord grant that our soules may bee refreshed with the Riuers of Life, that the fierie flames of sinne may be quenched, and our hearts repleniſhed with all spirituall graces; that being fully freed from the captiuitie of our corruption, we may enioy the libertie and freedome of the Kingdome, purchased for vs, and promised vnto vs, by Christ our Sauiour: to whom be all prayse for euer and euer.

AMEN.

TO

TO THE RIGHT WORSHIPFVLL AND RELIGIOVS GENTLEWOMAN Miſtreſſe ELIZABETH FOLIAMBE.

Noble and vertuous Miſtreſſe,

When I called to mind, the great loſſe many receiued by the death of that worthie perſonage (your noble Aunt, my moſt honoured Ladie) in whoſe hearing ſome of theſe drie Sermons were preached: whoſe gracious attention, ſeemed to giue vnto them ſome fauourable approbation. And now, being publiſhed to the open view of the world; and withall depriued of her Countenance, from whence they ſhould haue receiued their true luſtre: I had once reſolued to haue let them paſſe without a Miſtreſſe: yet, whileſt I was muſing of Salomons *propoſition*, Who can find a vertuous Woman? *And at laſt remembring, how you haue hitherto ſhewed your ſelfe, not onely a Niece, but a Child of hers; no leſſe affectionate to the Word; no leſſe thirſting after Grace: to vſe the Apoſtles words*, I reioyced greatly that I had found of her Children

Prou. 31. 10.

2. Ioh. 1. 4.

Children walking in the trueth: *and ſo, thought myſelfe bound in equitie to commend that vnto you, which I was indebted to conſecrate to her. Moreouer, the great reſpect I haue euer receiued from your noble Husband, doth oblige mee thereunto: yet, am I ſilent of his courteſies, leſt by verball thankefulneſſe I ſhould ſeeme to craue new fauours. Now hee that doubled the Spirit of* Eliah *vpon* Eliſha, *redouble in you theſe vertues which were in that* Elect LADIE, *that hereafter it may be ſaid of you, as it may now be truely affirmed of her*, Many daughters haue done vertuouſly, but ſhee ſurpaſſed them all.

2. King. 2.

Your Worſhips, and your noble Husbands to command in all Miniſteriall duties,

IOHN HVME.

THE

THE THIRD GENERALL PART OF THIS PSALME:

Viz.

A Conſolation, not onely to the captiue Iewes, but generally to all the faithfull, that *lie vnder the Croſſe, and groane vnder the* burden of their ſinnes, expounded in three Sermons, whereof *the Firſt is,*

The commoditie of the Croſſe.

THE EIGHTH SERMON.

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126 pſ: VERS. 6.

They that ſow in teares ſhall reape in ioy.

NOw wee are come to the third generall Part of this Pſalme, wherein the Pſalmiſt doth conſolate and comfort all the diſtreſſed Iewes, who were not as yet returned home to Iudea, but ſtill detained in Chaldea by ſome of the Perſian Kings, vnder whom they indured not a few troubles: yet, the Pſalmiſt doth tell them, that for their afflictions they ſhal haue eaſe, and for their ſorrow they ſhall reape ioy.

Hugo

Three sorts of persons compared to a sower, first, the charitable man: for foure respects.

Hugo from hence would inferre, that the godly must sow good workes in this valley of teares, and the Iesuites *Bellarmine* and *Lorinus* doe nominate *Charity* and *Almes-deeds*. Indeed the charitable man may bee compared vnto a Sower in many respects.

Opera bona in hac vita lachrymosa. Hug. Car.

First, The Sower is diligent and carefull, hee will lose no time, hee will omit no opportunitie: so the Godly in the morning must sow his seed, *and not let his hand rest in the euening*: that is, he must not like the wretched worldling, deferre his charitie till his last gaspe: like the hog that is good for nothing till he be dead: but, *whilest it is time wee must doe good* [a] *vnto all.*

a Eccl.5.6. Gal.6.10.

Secondly, A Sower will sow of his best seed: so, hee must not like *Cain* offer the worst vnto the [b] Lord; but as *Iacobs* children carried vnto *Ioseph* of the best fruits of the [c] Land: so must hee honour the Lord with his riches, and with the *best fruits of his* [d] *encrease.*

b Heb.11.4.

c Gen.43.11.

d Pro.3.9.

Thirdly, A Sower will sow wisely, discreetly obseruing the nature of the soile, whereinto hee will cast his seed: so, must hee wisely distribute his charitie (as the Apostle sayth) *doing good to all, but especially to such as are of the houshold* [e] *of faith.*

[e] *Dabit paupe-i indigenti meliori effectu, pauperi innocenti meliori affectu.*

Fourthly, As a Sower soweth liberally as the ground requireth: so must hee bestow vpon the poore bountifully as hee can spare, and the other needeth. What his hand is able to giue, hee must giue *with a cheerefull* [e] *eye*: remembring that *hee that soweth sparingly, shall reape sparingly: and hee that soweth liberally, shall also reape* [f] *liberally.*

e Eccl.35.10.

f 2.Cor.9.6.7.

Now hee that thus soweth shall not bee vnrewarded. Shall *Abrahams* and *Lots* hospitalitie to strangers; *Obadiahs* care of the Prophets, the Centurions loue to the Saints, *Lines* bountie, and *Iobs* benignitie to the poore be forgotten of the Lord? No certainely: for *Hee that giueth vnto the poore, lendeth vnto the Lord, and the Lord will recompence him that which hee hath giuen.*

Let

Let this moove vs all to put on the bowels of compaſſion, to commiſerate the poore eſtate of our diſtreſſed brother. Let vs with *Cornelius* feed him, with *Dorcas* cloath him, and with the beloued *Gaius*, cheriſh and relieue him. For if wee giue vnto the poore, wee ſhall not want. And if wee caſt our bread vpon the waters, after many dayes wee ſhall find [i] it. If we giue vnto the poore, wee offer vnto the Lord: and therefore, as noble *Artaxerxes*, remunerated poore *Sinetas* for a handfull of cold water; ſo, and more bountifully will God reward vs: for, *Whoſoeuer ſhall giue a cup of water for Chriſts ſake, ſhall not want his* [k] *reward.* And whoſoeuer ſhall thus *ſowe in teares, hee ſhall reape in ioy.*

i *Eccl.* 11.1.

k *Matth.*10.42. *Mar.*9.41.

Others from theſe words gather, that they who ſorrow and lament for their ſinnes, ſhall haue their ſinnes freely pardoned, and themſelues fully comforted. Indeed the humbled ſinner may be compared vnto a Sower, for theſe reſpects.

The penitent man compared to a ſower, in three reſpects.

First, Becauſe as the husband-man, firſt plowes his ground. Secondly, breaks the clods. Thirdly, makes it plaine: and then ſowes his ſeede. So muſt euery ſorrowfull ſoule that would *ſowe in teares*: hee muſt plow vp the fallow ground of [l] the heart: rend and ſeauer it in pieces. *Rent your hearts, and not your* [m] *garments.* But this is not enough, *proſcindere*, *to open it vp*: but withall, hee muſt breake the clods. *Iudah ſhall plow, and Iacob ſhall breake his* [n] *clods.* Neither is this enough, *confringere*, to breake it; but alſo hee muſt *ſarrire*, breake it ſmall, and make it plaine as with a harrow. *Proſcindet & ſarriet humum ſuam*, *Hee ſhall breake vp and harrow his ground.* It is not therefore ſufficient to rend the fallow ground of our hearts, nor yet to breake it vp: vnleſſe wee harrow it, breake it ſmall, and make it plaine: for it is a contrite and broken heart that wee muſt haue, truely mortified, mollified, bruiſed and beat in pieces, if wee would *ſowe in teares.*

Qui opera pœnitentiæ faciunt, & lachrymas compunctionis effundunt, &c. Dion. Carth. *in locum.*

l *Iſ.*28.24,25.

m *Ioel* 2.13.

n *Hoſ.* 10.11.

Secondly, to euery Sower two things are requisite. First, hee must weed out all the thistles, thornes and bryars, or else his ground will be ouergrowen by o them. So must the faithfull soule pull vp all the thistles and thornes out of his heart: hee must roote out all the tares of vice and wickednesse, or else hee labours in vaine: for they will choke and ouergrow the good seed of repentance, so that he cannot *sowe in teares.*

o Pro.24. 30,31.

Thirdly, Raine is requisite to the Sower for the moistning and mollifying of his p ground: that his seed may prosper and grow: so must the drie earth of our hearts be watered with *Iobs snow-water from* q *aboue*; with the raine of righteousnesse; with the heauenly dew of Gods Spirit; and with waters from below, *viz.* the vnfained teares of a sorrowfull soule: else our repentance is to no end, our hearts are but a little rent and plowed vp: like *Ahabs*, *Pharaohs* and *Iudas*; which shall neuer be fertile or fruitfull: vnlesse with *Dauid* and *Ezekiah*, *Peter* and *Marie Magdalen*, they be truely and duely watered with flouds of teares. If wee thus once sow in teares, we shall sow vnto our selues *in righteousnesse, and reape after the measure of* r *mercie.* Wee shall reape beautie for ashes, the oyle of ioy for mourning, and the garment of gladnesse for the spirit of f heauinesse.

p Is.30.23.

q Iob 9.30.

Seminare in lachrymis est seminare cum lachrymis. Lorin. *in locum.*

r Hos.10.12.

f Is.61.3.

I dare not passe ouer this point so slightly, and therefore I will obserue; first, the manifold reasons and occasions the godly haue to sorrow and mourne. Secondly, how needfull and behoofefull it is for them to sorrow and lament. And lastly, what profit and gaine they shall reape and gleane in the end thereby.

The occasions of the godlies sorrow are infinite: some sorrow for the present miserie they sustaine, whilest they soiourne in this wretched world: as *Dauid* did mourne that he dwelt in Mesech, & remained in the tents t of Kedar: and as *Lot* whose soule was vexed continually whilest hee was in Sodom: some for the delaying and staying of the

t Ps.120.

the happineſſe they wiſht for, which made *Simeon* deſire to depart in peace, and *Paul* wiſh to be diſſolued. Some for the ſinnes they themſelues haue committed, like *Mary Magdalen*, and the poore Publican: ſome for the tranſgreſſions of their brethren; as *Daniel* and *Ieremiah* for the ſinnes of Ieruſalem: ſome for the paucitie of the godly, as *Eliah* and [u] *Michaiah*: ſome for the multitude of the wicked, as did *Dauid* for the increaſe of his foes: and ſome for the oppreſſion of the faithfull, as *Habakuk* for the [x] Iewes: and in a word, what man liuing hath not a thouſand occaſions *to ſowe in teares.*

u *Mic.* 7.1,2.

x *Hab.*1,2,3. *Quiſquis non cauſas mille doloris habet?*

If wee take a view of Chriſts life, wee ſhall find that hee often wept, but wee neuer read that euer he laughed. Firſt, as the ancient Writers collect out of the ſeuenth of *Wiſdome*, the third verſe, hee wept in his infancie: which did ſignifie the griefe wee ſhould haue for our preſent miſerie: for a [*] child comming into this world, weeps, prophecying of his owne calamitie and woe in this world. Secondly, Chriſt wept ouer [y] *Lazarus*: which ſignified our partaking one of anothers woe. *Who is weake and I am not weake, who is offended and I burne not?* ſayth [z] *Paul.* Thirdly, hee wept ouer Ieruſalem: and that ſhewed vs how wee ſhould weepe for the iniquitie of our time, as the Apoſtle did, of whom it is ſaid that no man could bewaile his owne ſinnes more then *Paul* did the ſinnes of [*] others. Fourthly, Chriſt wept vpon the Croſſe, or at leaſt, in the garden in his bitter agonie. For, *In the dayes of his fleſh, hee offered vp prayers and ſupplications, with ſtrong crying and teares vnto him that was able to ſaue him from* [b] *death*: and this did ſpecifie vnto vs, the ſorrow wee ſhould haue for our owne tranſgreſſions, ſeeing hee who was without ſinne did ſorrow ſo ſore for our ſinnes. Theſe are all motiues to mooue vs, and reaſons to perſwade vs *to ſowe in teares.*

[*] *Puer quam cito naſcitur à ploratu incipit, prophetat ſua calamitatis.*

y *Ioh.*11.

z 2. *Cor.*11.29.

a *Ier.*9.1,2,3. *Nullus ſic ſua deflenit peccata ſicut* Paulus *aliena, ideo optat anathema eſſe pro fratribus ſuis in carne, vnde acerbius tulit illos non ſaluari quam ſeipſum perire.* Chryſ.

a *Iſ.*22.1. to 6.

b *Heb.*5.6.

Now let vs ſee how needfull and behoofefull it is for vs, thus to ſorrow and lament. Teares are ſo acceptable a

sacrifice to God, that hee gathers them all into his bottle: they quench the violence of his wrath, and they force him to heare * vs. Teares are the food of our soules, the reuiuing of our senses, the cleansing of our sinnes, the refreshment of our spirits, and the font and fountaine wherein our guilt must be washed * away. The Prophet *Isai* calls to vs, *Wash you, make you cleane. Isai* 1.16. And *Ieremiah* crieth out, *Wash thy heart from wickednesse. Ier.*4.14. Here is wash, and bee washed: but alasse, how should wee wash our selues cleane? *Iob* talketh of being washed with *Snow-water*: and *David* desires to be washed with *Hyssop-water*. But teares are the water wherein wee must bathe our selues, if we would be cleane from corruption: teares are the red sea, wherein *Pharaoh* and his host, our immoderate affections, and the whole armie of vices, must be ouerwhelmed. Teares are the riuer of Paradise, to water the earth of our hearts. Teares are the poole of Siloam, where the eyes of our soules must be washed. In a word, if wee truely wash our selues in a flood of teares, we shall bee throughly purged from our sinnes, and fully cleansed from our filth. *Marie Magdalen* did not so much wash with teares our Sauiours spotlesse feet, as shee did her owne leaprous soule: her teares made her crimson sinnes *white as snow*; and her scarlet soule *white as wooll*. Thus wee see how necessarie and expedient it is for vs all to *sow in teares*.

* *Oratio Deum lenit, sed lachryma cogit, hæc vngit, illa pungit.* * *Fletus efficibus animarum, corroboratio sensuum, abstio precatorum, refectio mentium, lauacrum culparum.* Cassio *in Psal. Iob.*9.30. *Psa.*5.1.

Now, as for the commoditie and profit wee shall reape after this sorrow, *Wee shall reape in ioy*, wee shall haue remission of our sinnes, and true consolation, and all outward content and inward peace. And for our better assurance, amougst many presidents, let vs cull out one. In the Parable of the prodigall Child, wee see, how that vnthrift, when hee riotously spent and wasted his portion, hee was brought from beeing a gallant, to become a swineheard, and from filling his belly with daintie, to feede vpon huskes, and so being almost

almoſt famiſhed, hee reſolued to returne to his father and acknowledging his offence, to craue pardon, and to beg his fauour to entertayne him for one of his hyred ſeruants: But marke the loue and compaſſion of a louing father, he ſees him a-farre off, falls vpon his neck, and kiſſes him, not with a naturall kiſſe, as *Raguel* did his daughter; nor with a treacherous kiſſe, as *Iudas* did our Sauiour; nor with a holy kiſſe onely, as the Saints ſaluted one another, but with a true loue kiſſe, as *Iacob* did *Ioſeph*: then he cals out his ſeruants, not to murther him, as *Abſalom* charged his men to kill *Ammon*, but to embrace and welcome him: next, he commands him to bee apparelled, *veſtitu Regio*, with robes Royall, as *Ahaſuerus* commanded *Mordecai* to bee arrayed. Fourthly, hee puts a Ring vpon his hand, as *Pharaoh* did his Signet vpon *Ioſephs* finger. Fiftly, hee muſt bee feaſted, as *Abraham* enterteyned the Angels, *vitulo optimo & ſaginato*, with the beſt and fatteſt Calfe. And laſtly, hee muſt be welcommed with melodie and muſicke, that hee might forget his former griefe.

We are all prodigal children, we haue abuſed and miſſe-ſpent, and waſted our goods; but if once with vnfayned teares, wee turne home to our louing Father, hee will fall vpon our necke, and kiſſe vs more tenderly then euer *Dauid* did *Abſalom*: He will charge his Angels to wait and attend vpon [f] vs: Hee will apparell vs with broidered worke, and ſhooe vs with Badgers [g] skinnes: Hee will gird vs about with fine [h] linnen, and couer vs with ſilke: He will decke vs with ornaments, put bracelets vpon our hands, and a chayne on our necke. Yea, he will clothe vs with the golden robes of Chriſt Ieſus, and of his Spirit: He will kill [i] victuals, prepare a table for vs, and ſatisfie vs vvith the fatneſſe of his [k] Houſe: Hee vvill feaſt our ſoules vvith that bleſſed Lambe, ſlaine from the beginning, vvhoſe Fleſh is meat indeed, and vvhoſe Blood is drinke indeed. Laſtly, he vvill receiue vs into his [l] ioy, and

f *Pſal.*34.7. *Pſal.*91.11,12. *Heb.*1.14.
g *Ezek.*16.
h *Reuel.*19.8.
i *Prou.*9.2.
k *Pſal.*36.8.
l *Matth.*25.

and entertayne vs vvith mirth and melodie. For *there is great ioy in heauen, in the presence of the Angels of God, for euery sinner that* [m] *conuerteth.* Who vvould not grieue thus to be comforted? Who would not sorrow thus to be ioyed? and who would not sow in teares, thus to reape in ioy? Now therefore, if we either regard our owne wofull condition, or our heauenly fathers tender compassion, or our sweet Sauiours deare commiseration, or this so great remuneration of our griefe, and so full consolation after our sorrow: Let vs now with *Peter* weepe bitterly, that wee haue denyed our Master; with *Ezekiah*, weepe sore for our [o] vnthankfulnesse; and with *Dauid*, water our Couch, and wash our Bed with [p] teares: that in the end the Lord may wipe away all teares from our [q] eyes: and to conclude, sith this Verse doth immediately follow after the other, which contayned the Prophets prayer for the peoples inlargement: if you expound it of the charitable man, learne hence with your pietie to your Creator, to ioyne pittie towards your brother: as did *Cornelius*, to whom the Angell said, *Thy prayers and thy almes-deeds are come vp in remembrance before* [r] *God.* If you follow the latter construction, then learne with your prayers to mixe teares: as *Ezekiah* did, witnesse God himselfe, who saith to him: *I haue heard thy prayers, and I haue seene thy teares, I will adde vnto thy dayes fifteene* [s] *yeares.*

m Luke 15. 7. 10.

o Isa. 38. 1.

p Psal. 6. 6.

q Reuel. 7.

r Act. 10.

s 2. King. 20. 5.

The first of these expositions is not much dissonant from the purpose: and the second is very consonant with the words: yet there is a third, which is the most generall and most receiued construction of this place, that is, by this figuratiue phrase, and allegoricall kind of speech, is meant, that all the afflictions, troubles, and tribulations of the godly shall haue an end: and in the appointed time shall be finished. Now our afflictions are shadowed out by sowing, and the estate of a Christian is resembled to a Husbandman.

Consule Fabritium, in hunc locum.

The afflicted Christian compared to a sower, for three respects.

1. First, For the antiquitie of that Calling. *Adam* himselfe,

ſelfe, our great grand-father, was of that vocation: ſo was hee the firſt that ſuffered affliction. Hee was exiled out of Paradiſe; he got his liuing with the ſweat of his browes; he did eate his bread with ſorrow; he ſaw his wife bring forth with paine and griefe. *Abel* murthered, *Cain* curſed, and *Lamech* in all villanie, prophane and wicked.

Secondly, For the vniuerſalitie of that Calling, all ſorts of people haue beene of it. *Numa Pompilius* was taken from the plow, and made the ſecond King of the Romans. *Lucullus*, Queſtor and Pretor, was much delighted in gardning; and *Cyrus* himſelfe, the great Monarch of the Eaſt, was much addicted to planting. But to leaue theſe: *Eliſha* the Prophet was called from the Plow: *Gideon* the iudge, brought from the threſhing floore; and *Saul* the King, from ſeeking his fathers Aſſes: ſo afflictions are common to all degrees and ſorts of men. *Eliah* the Prophet was perſecuted by *Iezabel*. *Zachariah* the Prieſt murthered betwixt the Temple and the Altar. *Samſon* the iudge had his eyes put out, and was mockt of the Philiſtimes: and *Ezekia* the King, had all his bones broken like a Lion. 2.

Thirdly, For the great commoditie and gayne that the Husband-man reapes by that Calling: as for example. *Iſaak*, who hauing ſowed in the Land of Gerar, within the ſpace of one yeare, reapt a hundred [f] fold: So the faithfull ſhall reape double for their afflictions, witneſſe *Iob*, whoſe afflictions were many, and loſſes great: yet we ſee the Lord reſtored to him a thouſand for fiue hundred, fourteene for ſeuen, and ſixe for [t] three. Now ſeeing this latter conſtruction is moſt generally receiued, as the moſt genuine meaning of this place. In handling this point of afflictions, I will note out; firſt, the certaintie of them. WE muſt all *ſowe in teares*. Secondly, the neceſſitie of them, NONE *ſhall reape in ioy*, but ſuch as HAVE *ſowne in teares*. And thirdly, the vtilitie of them, WHOSOEVER *ſoweth in teares, ſhall reape in ioy*. 3.

[f] *Gen. 26.*

[t] *Iob 42.*

And

As the captiuitie and miſerie of the Iewes in captiuitie, was many wayes prefigured; yea, plainly foreſhewed; euen ſo throughout all Ages, the afflictions of the Church haue beene both figuratiuely, and in plaine termes foretold.

The troubles of the Iewes were figured out by *Ieremiahs* girdle, taken from about his loynes, and hid in the cliſt of a Rocke till it was good for [u] nothing. By bonds and yokes ſent to *Zedekia* King of [x] Iudah: by the Bricke hauing vpon it the purtray of Ieruſalem; againſt which the Prophet was commanded to build a Fort, to ſet a Campe, to caſt a Mount, and to lay Engines of [y] warre; by the Prophets eating his bread with trembling, and drinking his water with [z] trouble: and how plainly it was foretold, wee may [*] ſee. Now the tribulations of the Church in old times were plainly prefigured by *Noahs* Arke, floting on the flowing [a] floods: by *Moſes* burning [b] buſh: by the Iſraelites paſſage through the red [c] Sea: by the taking of the Arke of God, by the vncircumciſed [d] Philiſtimes: by the three Childrens walking vp and downe in the fierie [e] Furnace. Againe, vnder the Goſpell, by *Iohns* baptiſing of the people in [f] Iordan: by *Peters* ſhip toſſed betwixt wind and [g] waues: by *Pauls* boat, toſſed to and fro, with the wind [h] *Euroclydon*: and by the Dragons perſecuting of the Woman into the [i] wilderneſſe: all theſe do plainly ſhew forth the tribulations of the Church, and afflictions of the godly. For the whole *life of man is but a warfare, and euery man that is borne of a woman hath but a ſhort time to liue, and is filled with* [k] *miſeries.* With miſeries internall and externall, ſaith Saint *Bernard*: with afflictions both outward in body, and inward in ſoule: as for thoſe of the body, they are certayne and euident: as for them of the ſoule, they are either from the ſight of mans ſinnes, when the ſoule of the faithfull is grieued for them, witneſſe *Dauid*, where he complayneth, that there was *nothing ſound in his fleſh, becauſe of Gods anger: neither*

rest

u *Ier.*19.1. to 13.
x *Ier* 27.1. to 9.
y *Ez* 4.12.
z *Ezek.*4.18.
* *Ier.*4 5.to 19. 6.1. to 16. 8.1. to 4. 29.1. to 13. *Iſai.*22.1. to 6. *Ezek.*21.9.
a *Gen.*7.18.
b *Exod.*3.2.
c *Exod* 14.29.
d 1.*Sam.*14.11.
e *Dan.*3.
f *Ioh.*3.6.
g *Matt.* 14.24.
h *Act.*27.
i *Reuel.*12.
To'a vita Chriſtiani hominis crux & martyrium eſt.
k *Iob* 14.1.

reſt in his bones becauſe of his ſinnes: For his iniquities (as he confeſſeth) *were gone ouer his head, and were as a weighty burden, too heauy for* l *him.* Witneſſe the Apoſtle *Paul,* who taking a narrow view of his naturall corruption, and the continuall rebellion of the fleſh againſt the ſpirit, cryes out, *O wretched man that I am, who ſhall deliuer mee from this body of* m *death:* or they proceed from a ſpiritual deſertion. When God withdraweth himſelfe from the godly for a time, for their triall: ſo that they doe not feele palpably in themſelues the vertue, efficacie, and operation of Gods Spirit, witneſſe the Prophet, who taſting of this ſpirituall deſertion, prayes earneſtly vnto the Lord, *to reſtore vnto him the ioy of his ſaluation, and to eſtabliſh him with his free* n *Spirit.* And witneſſe our Sauiour vpon the croſſe, when his Diuinitie did for a ſeaſon obſcure it ſelfe from his Humanitie, Hee feeling the weightie burden of mans ſinnes, his Fathers wrath againſt ſinne, and the pangs of death for ſinne, cryed out, *My God, my God, why haſt thou forſaken* o *mee.*

l *Pſal.38.*

m *Rom.7.24.*

n *Pſal.51.12.*

o *Mat.27.46.*

You ſee now how the Saints of God are certayne to be exerciſed, both with afflictions, internall and externall, as the Apoſtle ſaith, *without with fights, within with* p *feares.* For the godly without are beſet, and troubled with want, baniſhment, perſecution, puniſhments, but they are vexed and grieued within with more grieuous afflictions, when the ſoule and ſpirit doth wreſtle with Gods anger: and when the mind is troubled, and the heart conceiues moſt ſad and fearefull thoughts, as if they were forſaken and caſt away: and therefore *Dauid* hauing taſted of this deſertion, in great ſorrow and anguiſh of ſoule, powres out this lamentable complaint, crying vnto the Lord: *How long wilt thou forget me Lord, for euer? How long wilt thou hide thy face from mee? How long ſhall I take counſell in my ſoule, hauing ſorrow in my heart daily? How long ſhall mine enemies be exalted ouer me? conſider and heare me, O Lord my God, lighten mine eyes leſt I ſleepe, the ſleepe of* q *death.*

p *2.Cor.7.5.*

q *Pſa.13.1,2,3.*

Thus farre for internall afflictions, now as for outward tribulations, we may assure our selues, whilest wee liue in this *valley of* [t] *teares*, that wee must *sowe in teares*. Afflictions will come vpon vs, as the messengers of euill newes to *Iob*, one at the heeles of another; and one tribulation will follow vpon another, as the Beare came after the Lion, and *Goliah* after the Beare vpon *Dauid*. *For all that liue godly in Christ Iesus, must suffer* [f] *persecution.*

[t] Psal.84.6.

[f] 2.Tim.3.

The reason why God afflicts vs.

Now if any should demand, why God suffers his Children thus to be afflicted?

I answere, That amongst many reasons wee m[illegible] serue these.

1. *Ad probandum.*

First, To trie vs and proue vs; for as pep[illegible] spice, doth shew it selnesse when it is bruis[illegible] a Morter: euen so Gods children, doe mo[illegible] clare their zeale, when they are bruised [illegible] Morter of affliction. Thus it pleased G[illegible] uants, *Ioseph* and *Iob*.

2. *Ad purgandum.*

* Pro.17.3.

Secondly, To purge from vs the drosse [illegible] sinne: the siluer must bee in the fining pot b[illegible] pure: and the gold must passe through the fu[illegible] it be perfect. So must the Lord fine and purifie vs [illegible] we be vpright: The godly are sometimes compared vnto Seed, and sometimes to Trees. Now wee know that the Wheat must be fanned before it be cleane; and the Trees must be pruned, if wee would haue them fruitfull. So the Lord with the fanne of afflictions, must blow away from vs the chaffe of our sinnes: before we be cleane, and with the shredding knife of tribulation, prune vs before we be fruitfull: with afflictions he will plow vp the earth of our hearts, and roote out the Weeds and Thistles, that it may bring forth good seed.

Anima fidelis, prolixe indiget afflictionibus, ne producat malas herbas, & vt eras molliatur duritiesne exiliat. Chrys. *in locum.*

3. *Ad confirmandum.*

Thirdly, To strengthen vs in the faith, and confirme vs in our calling. So long as we are in prosperitie, we are apt to forget God: to neglect our profession, and to fall into most grieuous sinnes: but when we taste of aduersitie, wee

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call vpon God, cleaue faſt to our Calling, and feare to offend. As for example, *Dauid* when hee was free from troubles, walking ſecurely vpon the top of his houſe, and wanting nothing which his heart could wiſh: he falls into one moſt grieuous ſinne after another. But when the Lord ſtrikes him with his rod, then hee falls to meditate vpon his Word, to take heed to his wayes, and to walke after his Lawes. Thus much hee confeſſeth, *before* (ſaith hee) *I was afflicted, I went a ſtray; but now, I keepe thy* u *Lawes.*

u *Pſal.*119. 67. 71.

Fourthly, To confirme and make vs like vnto our Sauiour. For as he bare his croſſe, ſo ſhould we take vp our croſſe and follow x him. For he hath ſuffered for vs, *leauing vs an example that we ſhould follow his y ſteps.* For it is a true ſaying, *if we be dead with him, we ſhall alſo liue with him; and if wee ſuffer with him, wee ſhall alſo reigne with* z *him.*

4. *Ad confirmandum.*
x *Matth.*16.
y 1 *Pet.*2.21.
z 2.*Tim.*2.11.

Finally, They ſerue to turne vs home vnto the Lord; for whilſt wee are in proſperitie, wee play our parts like *Ioab*, who would not come to *Abſalom* before hee had ſet his corne fields on * fire. And like the prodigall ſonne, who would not returne to his father, vntill neceſſitie conſtrayned b him.

* 2.*Sam.*14.30.
b *Luk.*15.20.

Thus wee ſee that afflictions are not onely certayne, but neceſſarie. Now the Vſe wee muſt make of them, is to follow the Apoſtles aduice, *to account it exceeding ioy when we fall into diuers* c *temptations; knowing that the trying of our faith bringeth forth patience, and patience experience, and experience hope, and hope maketh vs not aſhamed, becauſe the loue of God is ſhed abroad in our hearts by the holy Ghoſt, which is giuen vnto* d *vs.* Let vs therefore with *Iſaak* carry our faggots vpon our ſhoulders; with our Sauiour, our croſſe vpon our backe; For the Word of God muſt be fulfilled, *In the world you ſhall haue* e *trouble.* And certayne it is, that *through many afflictions wee muſt enter*

c *Iam.*1.2,3.
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d *Rom.*5.3,4,5.

e *Ioh.*16.

into the Kingdome of † *God.* And sure it is, that all the faithfull must *sowe in teares.* † Act. 14.

The second thing that we must consider in this place, is the necessitie of afflictions. For *none* shall *reape in ioy*, but they that *sowe in teares.* Wee must first labour in Christs Vineyard before we receiue our wages. The Mariner, first sailes and makes his voyage, and abides many a boysterous blast, and rough tempest, and after receiues the commoditie of his trauels, and the benefit of his merchandise. Euery worke-man doth toyle and labour before hee receiues his hire. The husband-man must plow and harrow before he reape: And so must wee sowe in teares before we reape in ioy. *Dives*, when hee desired the heat of his tongue to be allayed, with a drop of water from *Lazarus* finger: it was answered, That in his life time hee had pleasure, and *Lazarus* paine: so must he now endure paine whilst *Lazarus* is in pleasure. If all men should reape in ioy, then of all men were the wicked most happy; if they should both liue at ease in this world, and reape ioy in the world to come. No; but there is no such matter. For *woe be vnto them that are at ease in Sion: woe be vnto them that are rich, for they haue receiued their consolation: woe be vnto them that are full, for they shall hunger:* All these haue a Haruest by themselues, and a Vintage of their owne; when the Angell shall thrust in his sickle, and cut them downe, and throw them into that vnquenchable flame, where they shall bee in torment for euermore. And therefore I conclude with the Philosopher, there is none more vnhappy then hee that hath not tasted of aduersitie.

Now let vs see the commoditie, that the godly shall reape by their afflictions. Whosoeuer *soweth in teares, shall reape in ioy.*

The issue of their afflictions, and the commoditie of their crosse; is, they shall reape in ioy: As the afflictions of

of the Church were figured out by *Noahs* Arke, by *Moſes* buſh, &c. ſo by the ſame was the ſaluation and ſafetie of the Church prefigured. *Noahs* Arke was carried aloft on the top of the Flood, and not drowned. *Moſes* buſh burned, and was not conſumed. The Iſraelites paſſed through the red Sea, and were not ouerwhelmed: The three Children went vp and downe in the Furnace, but were not ſcorched. *Daniel* was in the Lions den, but not deuoured. *Peters* ſhip was toſſed, but not ouer-turned. *Pauls* boat was carried to and fro, but not ouerthrowne: and the Woman was perſecuted of the Dragon, but not ouercome. All theſe plainly ſhew, that the perſecutions, vexations and troubles of the godly, are not permanent and perpetuall. They ſhall not ſuccumbe nor ſinke in the Sea of afflictions. No; they ſhall once be releeued, once releaſed, and once eaſed of all their griefe. They ſhall not alwayes eate of the bread of affliction: They ſhall not euer ſup of the bitter pottage: They ſhall not continually drinke of the waters of Marah. No; the bitter waters ſhall bee ſalted; and the deadly pottage ſweetned: the one ſhall become holſome, and the other healthfull. Afflictions ſhall not alwayes be gnawing vpon them, like the Vulture on the heart of *Prometheus*: They ſhall not alwayes be exerciſed with troubles, like *Sysiphus* with the continuall rolling of a ſtone: nor for euer troubled with tribulation, like *Ixion* with the turning of a wheele: The faggot ſhall once bee taken off *Iſaaks* backe; and croſſe of *Simons* ſhoulders; and the whip from *Pauls* loynes; and the fetters from *Peters* limmes. For *they that ſowe in teares, ſhall reape in ioy.*

Vide Fabritium. *Læta cataſtrophe omnis crux ſortitur in gaudijs ſicut patet.* *Deut.*32.39. 1.*Sam.*2.6. *Iob* 5.18. *Eſai.*30.26. *Matth.*5.4. *Luk.*6.21. *Ioh.*16.20. 2.*Cor* 1.7. 1.*Pet.*1.6.7. *Heb.*12.11.

The Lord delights not in the death of any, and therefore hee chaſtiſeth his owne Children but in loue, and for a ſhort time, till they amend and returne to him. For hee vvill not contend vvith them for euer, neither will he be alwayes wroth. *Ezekiels* Cherubines had the face of a man, mild and gentle, as well as the viſage of a g *Iſ.*57.16.

Lion fierce and terrible, shewing that hee is as well, yea more mercifull to cherish vs, then hee is wroth in chastising vs: and in the Arke of the couenant was as well a pot of Mannah, as *Aarons* rod. For our comfort, that God will as well in mercie nourish vs, as in iustice nurture vs. For, *hee is mercifull and gracious, slowe to anger, and of great* h *goodnesse: who, though for a little time hee doe forsake vs, yet with great compassion hee doth gather vs; and though for a moment hee hide his face from vs, yet with euerlasting mercie hee hath compassion on vs.*

h Exod 34.6.

Moreouer, hee doth make a difference betwixt his owne elect and the reprobate: the one hee chastiseth in wrath, but the other in mercie: the ones punishment is eternall, but the others temporarie. Wee read that before the old magistrates in Rome were carried bundles of rods with an axe. Rods for petie delinquents: but the axe for proud and incorrigible malefactors. So the Lord chastiseth the godly with small twigs: but hee bruiseth the vngodly with a rod of yron. *Hee deliuers the iust out of temptation: and reserues the wicked against the day* i *of iudgement.*

i 2 Pet 2.9.

Is not this to our great comfort that wee shall be relieued, our losses recompenced, our paines released, and our troubles rewarded. And if wee *sowe in teares, wee shall reape in ioy.*

But thou wilt say, *Quando*, When shall wee reape? The Apostle tells vs that *in due time wee shall* k *reape.* This life is our seed-time, wherein wee must bee continually labouring, plowing and sowing; For man must eate in sorrow all the dayes of l his life. But our harueſt is in the life to come: for, *Blessed are they that die in the Lord, they rest from their labours, and their workes follow* m *them.* Then as euery man hath sowen, so shall he reape. They that haue sowen dickednesse shall reape the n same. Hee that hath sowen sedition and strife, shall reape irrecouerable o destruction. They that haue sowen the wind, shall reape the p whirle-

k Καιρῳ ἰδίῳ θερισομεν. Gal.6.

l Gen.3.17.

m Rev.14.13.

n Iob 4.8.

o Pro. 6.12.15.

p whirle-wind. They that haue ſowen to the fleſh, ſhall of the fleſh reape corruption, and they that haue ſowen to the Spirit, ſhall of the Spirit reape life q euerlaſting. They that haue ſowen righteouſneſſe, ſhall reape a ſure r reward. And they that haue ſowen *in teares, ſhall reape in ioy.*

p *Hoſ.8.7.* q *Gal.6.8.* r *Pro.11.18.*

Behold now the end of all your afflictions, *though you fall, yet you ſhall* s *riſe.* If you ſuffer but tribulation ten dayes, a ſhort ſeaſon, and abide faithfull vnto death, you ſhall receiue the crowne of t life. The Lord will not ſuffer you to fall for u euer. But when hee ſees conuenient time hee will iudge x righteouſly. Then hee will ſend good after euill, as hee created light after darkeneſſe, and he will change iuſtice into mercie, as hee did water into wine.

s *Mic.7.8.* t *Rev.2.10.* u *Pſal.55.22.* x *Pſal.75.2.*

But thou wilt ſay, alaſſe the godly haue no eaſe at all n this life: hey are in continuall ſorrow, in perpetuall griefe: and hee that purpoſeth to liue a godly life, muſt reſolue alwaies to *ſowe in teares.*

Truely thou art much deceiued: for as there be diuers occaſions for the godly to ſorrow: ſo there be diuers reaſons for them to reioyce, in their greateſt afflictions; for albeit, they be heere in great trouble and tribulation: yet they know that *the ſufferings of this preſent time are not worthie of the glorie that ſhall bee ſhewed vnto* y *them.* Although they longed for, & deſired happineſſe be delayed: yet they *reioyce vnder* z *hope.* Although they mourne for their corruption, yet they reioyce for the teſtimonie of their a conſcience. Though they grieue for the tranſgreſſions of their brethren, yet they reioyce in the b ſinners conuerſion: and as they ſorrow for the oppreſſion of the godly, ſo they reioyce in the vengeance of the c wicked. If a man would but either conſider the dignitie of bearing, the ſocietie he hath in bearing, and the commoditie hee ſhall reape by bearing the Croſſe, hee would confeſſe, that euen in greateſt afflictions, hee hath good occaſion to reioyce.

y *Rom.8.18.* z *Rom.12.* a *2.Cor.4.* b *Phil.4.* c *Pſal.57.*

As.

Solamen miſeris ſocios habuiſſe doloris, ipſe tibi vires Deus impluet, ipſe cadentem, eriget & tecum coſtus comes ibit in omnes.

As for the dignitie, is it not a great honour and glorie for him, to be one of Chriſt militant ſouldiers, to beare his colours, to fight vnder his enſigne, and to be accounted *worthie to ſuffer for his name.* As for his ſocietie, hee hath the bleſſed companie of all the Saints, that haue troden this path before him: he may ſay that it is ſome comfort to haue ſuch fellow-companying in ſorrow. Nay, if hee be a faithfull Chriſtian, hee hath Chriſt himſelfe accompanying him, ſtrengthening him, and comforting him in all tribulations. And as for the commoditie hee ſhall reape thereby: theſe light afflictions which are but for a moment, will cauſe vnto him *a farre more excellent and eternall weight of* [d] *glorie.* Now mee thinkes, theſe reaſons being duely conſidered, they ſhould induce vs with patience to runne the race that is ſet before [e] vs, and with patience to beare whatſoeuer it pleaſeth God to lay vpon vs, ſaying with *Ieremiah, It is my ſorrow, and I will beare* [f] *it.* And if a multitude of afflictions come vpon vs, as a whole hoſt of Philiſtims came vpon *Samſon*, let vs not bee faint-hearted or diſcouraged, but reſolue ſtoutly to encounter them, ſaying with ſtout *Nehemiah*, *Shall ſuch a man as I* [g] *flee?* And ſtaying our ſelues vpon Gods protection, let vs bee as little afraid of them, as *Dauid* was of his foes, when he ſaid, *I will not be afraid of ten thouſands of people, that haue ſet themſelues againſt mee round* [h] *about.*

d 2 Cor. 4.7.

e Heb. 12.1.

f Ier. 10.19.

g Nehem. 6.11.

h Eſ. 3.6. Pſal. 27.3.

Obiect.

But perhaps ſome will heere yet obiect; Our afflictions are greater then wee can iudure. The Croſſe is heauier then wee can beare. The fleſh is ſtubborne, and will not vndergoe it. The time is long, and the way tedious, wee cannot continue. This mooued Saint *Bernard* to crie out, *Oh how few will follow thee O Lord? faine would they reigne with thee, but loath are they to ſuffer with thee.*

O quam pauci poſt te volunt ire domine? coregnare cupiunt ſed compati nolunt.

Anſw.

For your ſatisfaction, I referre you to the Goſpell, where wee read of one *Simon* of Cyrene, who carried Chriſts Croſſe. This *Simon* was a type of all obedient Chri-

Christians, who must take vp their Crosse and follow Christ, and from his example wee may learne, both matter for our good instruction and great consolation.

First for our instruction, as hee was forced and compelled to carrie Christs [i] Crosse: euen so although the flesh bee stubborne and froward: yet it must bee constrained and compelled. A sicke man must not refuse the Pilles, because hee feareth their bitternesse; no more must the flesh bee suffered to refuse the Crosse because of its tartnesse. i *Matth.* 27.32.

Secondly, *Simon* beare the Crosse after Christ, to shew vs that wee must not onely carrie it, but carrying of it, follow Christ. And so our Sauiour commands vs to take vp our Crosse and follow him. Where wee see it is not enough to suffer affliction, but wee must follow Christ in imitation. Many of vs, when wee are in any trouble or aduersitie: then wee wish wee were out of this world. *Wee long for death, and wee ioy for gladnesse, when wee can find the* [k] *graue.* For then wee thinke wee shall find ease and rest: but alasse poore soules, wee are much deceiued: for woe bee vnto them that suffer affliction, and yet neuer follow, nor care to imitate Christ in their life and conuersation. k *Iob.* 3.20, 21, 22. *Væ portantibus crucem & non sequentibus Christum.*

Againe, a Christian may learne here for his consolation. First, as *Simon* carried our Sauiours Crosse when hee fainted and wearied: so the Lord will alwaies prouide for vs some *Simon*, to ease vs when wee beginne to faint, *Hee will not suffer vs to bee tempted aboue that wee bee able, but will euen giue the issue with the temptation, that wee may bee able to beare* [l] *it.* l 1. *Cor.* 10.13.

Further, as *Simon* carried the Crosse, but first Christ had borne it, for our comfort is, that Christ sweetens all our afflictions, before they bee layde vpon vs, and like a good Physician, hee strowes the Pills thicke ouer with sugar, before hee makes vs to swallow them.

Lastly, as *Simon* carried Christs Crosse no further then

Golgatha, a place of dead mens ſculles. So, though all our life time wee be in affliction, yet the time is not long, nor the way endleſſe that wee muſt beare our Croſſe: it is but to Golgatha, our graue, a place of dead mens ſculles. For bleſſed are they that die in the Lord, for they reſt from their labours. For which reſt the Lord prepare vs, and into his bleſſed reſt, the Lord in the time appointed bring vs, euen for Chriſts ſake. To whom with the Father and the Spirit, let vs giue honour and praiſe for now and euer. *Amen.*

THE LAST VERSE OF THIS Pſalme diuided into two Sermons: the firſt, The *carefull caſe of a Chriſtian in this world. The* ſecond, His bleſſed eſtate in the world to come.

The Captiues caſe.

THE NINTH SERMON.

VERS. 7.

Hee that now goeth on his way weeping, and beareth forth good ſeed: he ſhall doubtleſſe come againe with ioy, and bring his ſheaues with him.

THis verſe is an amplification of the former; For what before the Pſalmiſt doth expreſſe briefly, heere hee explaines moſt amply. Of the verſe there be two parts.

Firſt,

1. The faithfulls godly progreſſe: *Hee that now goeth on his way weeping and beareth forth good ſeed.*
2. Their goodly regreſſe: *He ſhall doubtleſſe come againe with ioy, and bring his ſheaues with him.*

In theſe two, wee may obſerue a threefold Antitheſis, or oppoſition: In the progreſſe,

1. A ſoiourning: *He that now goeth on his way*
2. A ſorrowing: *weeping.*
3. A ſowing: *and beareth forth good ſeed.*

In the regreſſe there are three oppoſites vnto theſe.

1. A returning: *He ſhall doubtleſſe come againe.*
2. A reioycing: *With ioy.*
3. A reaping: *And bring his ſheaues with him.*

If wee take the words in order as they lye, wee may note. Firſt, The faithfulls peregrination, *hee that goeth*: Secondly, The times preſcription, *hee that* Now *goeth.* Thirdly, Their perſeueration, *hee that now goeth* On. Fourthly, Their direct courſe, *his way.* Fiftly, Their croſſe, *weeping.* Sixtly, Their carriage, *and beareth forth good ſeed.*

Againe, in the returne we may ſee. Firſt, The certaintie, *hee ſhall doubtleſſe come againe.* Secondly, The iocunditie, *with ioy.* Thirdly, The vtilitie, *and bring his ſheaues with him.*

Hee that goeth.

The old Iſraelites during their abode in the wildemeſſe, did not dwell in ſtanding houſes, but in boothes and tents, ſtill in trauell, and neuer ſetled, in remembrance whereof they kept the feaſt of Tabernacles: to put them in mind how they had bene ſo long ſtrangers in a ſtrange Land. The Iewes, when they were led captiues out of [a] *Lev.23.34.*

their owne Land: they wandered, *palantes & palentes*, like wearie wights, and poore pilgrimes, through the prouinces of Babel. And therefore when *Haman* plotted their destruction: hee called them *a scattered and dispersed* [b] *people*. And the first Feast they obserued after their deliuerance, was the Feast of [c] Tabernacles: No question but it was in remembrance of their seuentie yeares soiourning, and sorrowing in the Land of Babel. If wee compare either the old Israelites in Egypt, or the Iewes in Babel; with our selues poore Christians in this world: wee shall find our estate to be but a perpetuall pilgrimage, a continuall wandring to and fro without any certaine place of abode. *Abraham* the father of the faithfull dwelt in [d] tents, which might be remooued from place to place: and so did *Isaak* and *Iacob*, confessing themselues to haue been but strangers and pilgrims vpon [e] earth. The bodie of man is called a [f] tabernacle. *I know the time is at hand that I must lay downe this my tabernacle*, saith the [g] Apostle. The life of man was called a pilgrimage: *Few and euill haue the dayes of my life beene, and I haue not attained vnto the yeares of my fathers, in the dayes of their* [h] *pilgrimage*. Was *Iacobs* answere to *Pharaoh*, when he questioned him how old he was; and man himselfe is but a stranger vpon earth; *I am a stranger and soiourner as all my fathers* [i] *were*: which was *Dauids* acknowledgement. By all these, we see what is our case in this world, wee are all but pilgrimes, strangers and soiourners.

Eſt.3.8. b *Neh.8.* c *Gen.22.8.* d *Heb.11.9.13.* e *2.Cor.5.4.* f *2.Pet.1.14.* g *Gen.47.9.* h *Pſ.39.12.* i

And if any would know why the life of man is a perpetuall going, a continuall pilgrimage. The Apostle tells vs, that heere wee haue no continuing [k] Citie: And therefore hee sayth to the Philippians, *Our conuersation is in* [l] *heauen*. In this world wee are not vnlike the Israelites, wandering in the deserts or wildernesse out of the way, finding no Citie to dwell in, till the Lord conduct vs as he did them, by the right way, that wee may goe to a Citie of [m] habitation, which is not in this world, but in the kingdome

Heb.13.14. k *Phi.3.20.* l *Pſal.107.4,5,6,7.* m

of

of heauen Ieruſalem that holy Citie which is [n] aboue.

Is our life then a pilgrimage? mee thinks this ſhould teach vs to behaue our ſelues accordingly, and to walke as Pilgrimes and Strangers. Pilgrimes they vvalke. *Nec oneroſi, nec otioſi.* Neither ouer-loding themſelues with traſh, leaſt they ſhould bee vvearied; nor yet vnprouided, leaſt they ſhould faint. So muſt vve vvalke, not ouer-laying our ſelues, by heaping ſinne vpon ſinne, vvhich wee ſhall finde heauier in the end, then euer *Moſes* his Man found his burden of ſticks. But vve muſt *caſt away euery thing that preſſeth downe, and ſinne that hangeth ſo faſt* [o] *on*: yet vvee muſt not goe idle; but vve muſt carry our croſſe and follow Chriſt. The one is a heauie burden: And Chriſt bids vs come to him, and he vvill eaſe vs. *Come vnto mee all yee that are wearie and heauie loden, and I will eaſe you* (ſaith hee) but this is a light burden. *My yoke is eaſie, and my burden light,* ſaith Chriſt. And therefore vvee are exhorted to take vpon vs Chriſts yoke, not to feare it, for it is ſweet; and to haſten to vnder-goe it, for it is light; and *it is good for a man when he beares his yoke from his* [p] *youth.*

Further, To a ſtranger ſtrangely entertayned in a ſtrange Countrey, the remembrance of his natiue ſoile is ſweet vnto him. So the Iewes, vvhilſt they ſate by the Riuers of Babylon, and remembred Sion the Mountayne of God, and Ieruſalem the Towne of peace, which the Lord had giuen them for their inheritance. When they conſidered vvhat pleaſures they had there, and vvhat paynes they indured vvhere they vvere, they wept and vvayled: and truely, if vvee but call to minde the ioy of Heauen, vvhich is our ſoules natiue Countrey; and compare the ſorrowes of this World, vvith the pleaſures of the World to come: it vvould make vs with the Apoſtle deſire to be diſſolued, and to be vvith Chriſt. For the more bitter vve feele the one, the more ſweet vve ſhall find the other.

n *Reu.21.*

o *Heb.12.1.*

Suſcipite iugum Chriſti nolite timere quod ſuaue eſt, feſtinate quod leue eſt. Ambr.

p *Lam.3.*

In boſtili terra dulcis amor patriæ. Auguſt.

Quanto hęc amara ſentitur tanto ſit illa dulcior.

Hee that Now *goeth.*

Some referre this Verſe as a conſolation to the people, at their firſt going into captiuitie, and tranſlate it, *They went weeping*: with whom the Septuagint ſeemes to agree, who hath it, *walking they went*. Others too ſtrictly referre it, as conſolatorie ſpeech, to the needie husbandman. Of whom the Greeke Poet is one, who ſaith, *The husbandmen ſorrowed, carrying their ſeed.* But the words are allegoricall, for one thing is expreſſed, and another vnderſtood: and I referre it to the people that were ſtill in Babylon, moleſted and vexed by the Perſians. But to leaue them and come to our ſelues: Their caſe was no worſe in Babylon, then ours is in this * World. For it is impoſſible for any man to liue in this world, and not to be in ſorrow, trouble and danger. This world is like the Citie of Athens: for as one ſaid of it, It was a goodly place for a Philoſopher to paſſe through, for there hee ſhould ſee and heare many things that might better his vnderſtanding; ſhee being the Nurſe and Mother of all learning: but it was not good for him to ſtay there; becauſe hee could hardly liue there in any ſafetie. So wee may ſay of this World, that if a man onely paſſe through it, he may behold many delectable and wonderfull works of God to better his knowledge: but if hee once take vp his place of abode in it, then hee is in preſent ieopardie and danger of his life. For it is no leſſe dangerous for a Chriſtian to liue in it, then it was for a Prophet to remayne in Ieruſalem, which ſtoned all that came to q her.

Let this inſtigate euery one of vs to deſpiſe this world, ſith therein wee find nothing but trouble, ſorrow, and vexation of minde. *Auguſtine* ſaith, we haue the World for a Sea, the Church for a Ship, and the Croſſe for a Rudder, and happy are wee, if wee haue Chriſt for our Pilot, then with *Peter* wee may walke ſafely, with the Iſraelites paſſe through the red Sea ſecurely; otherwiſe, wee ſhall not

πόρευ ὁ μενοῖ ἐπορίυετο. Sept.

γεώρατει σεναχίζον ἐν σπωρὸν ἐξαγάγωντες. Apollinarius.

* *In hoc mundo non dolere, non laborare, non periclitari impoſſibile.* Aug.

q Luk. 13 33.

Fro mari mundum, pro naui Eccleſiam, pro gubernaculo crucem. Auguſt.

not onely be with *Peters* ſhip in perill to be drowned, but with *Pharaohs* hoſt altogether ouer-whelmed in *Mari rubro*, this bloodie Sea. Noble *Æneas*, Troyes wandering Prince, after his long nauigation, when hee landed and thought to haue taken vp his abode in Thrace (as the Poet fayneth) he heard a lamentable voyce, bidding him to flee from that cruell Land, and to depart with ſpeede from thoſe cruell Sands: but ſeeing the World is now, like as it was before the Deluge, filled with [r] crueltie: and like the Land of Canaan, whilſt it was inhabited with the old Canaanites, polluted with all kind of iniquitie. Let me exhort all faithfull Chriſtians, not with the fabulous ſpeech of the Poet, but with the liuely voyce of the Prophet. *Ariſe, and depart, for this is not your reſt, becauſe it is polluted, it ſhall deſtroy you with a ſore* [s] *deſtruction.* And therefore now goe on *your way weeping*.

Hero fuge crudelia terras fuge littus auarum. Virgil.

r *Gen.6.11.*

s *Mic.2.10.*

I haue heard ſome expound theſe words thus, That the godly muſt not deferre their repentance, but they muſt now *goe weeping*, that is, they muſt now begin to ſorrow and lament for their ſinnes. True it is, wee ought not to procraſtinate our returning to God; no more then the prodigall deferred his returning home to his father, who aſſoone as he thought with himſelfe to returne, euen then he aroſe, and went, we muſt not with ſome thinke to amend hereafter, and in the meane time liue at libertie, and let looſe the reynes to our affections. For as it is true, that *true repentance is neuer too late*: ſo is it as true, that *late repentance is ſeldome true*. And if any obiect, that the Thiefe was ſaued at the laſt gaſpe. *Auguſtine* anſwereth, *There was one indeed ſaued to keepe vs from deſperation, and onely one to keepe vs from preſumption*. But becauſe I will not force nor ſtretch the Text vpon the tenters: I conclude this point with the Apoſtles exhortation. *Take heed therefore that you walke circumſpectly, not as fooles, but as wiſe, redeeming the time, for the dayes are* [t] *euill*: which makes many a one now *goe on his way weeping*.

Pœnitentia vera nunquam ſera

Pœnitentia ſera, raro ſeria.

Vnus erat ne deſperes, & ſolus vnus ne præſumas. Auguſt.

t *Ephe.5.15,16.*

The

The faithfull among the Iewes, for all the troubles they endured in Babylon, did goe on in godlineſſe, and did perſeuer in their profeſſion. *Hannania* and his fellowes would not fall downe and worſhip the golden Image, which *Nebuchadonoſor* had erected, though for the ſame they were to bee throwne in the fierie [u] furnace. *Daniel* would not leaue off praying vnto God, albeit for the ſame he was to be caſt into the Lions [x] Den. *Mordecai* would not bow the knee to *Haman*, although he was like to bring not onely his owne, but the life of his whole Countrie in [y] danger. So muſt wee in this world perſeuer and proue conſtant vnto the end, though we are aſſured that the Deuill doth perſecute vs, and the world doth hate vs, and infinite troubles are like to befall vs. When the Angels brought *Lot* out of Sodom, they enioyned him to ſcape for his life, not to looke behind him, nor to tarry in the Playne, but to flie to the Mountayne, leſt hee were deſtroyed: ſo wee muſt make no tarrying nor ſtaying, no ſlipping aſide, no going [z] backe. For *Lots* wife, becauſe ſhee lookt backe to Sodom, was turned into a pillar of Salt: the Iſraelites, becauſe they deſired to returne to the fleſh pots of Egypt, were fearefully [a] puniſhed: and *Saul*, becauſe he turned away from the Lord, the Spirit of the Lord departed from him, and an euill ſpirit came and vexed [b] him: and therefore we muſt not onely *goe*, walke as Pilgrimes, but wee muſt goe *on*, wee muſt perſeuer vnto the end.

u *Dan.3.*

x *Dan.6.*

y *Eſth.3.*

z *Gen.19.*

a *Num.11.33. Pſal.78 30,31.*

b *1.Sam.16.*

There bee many reaſons to moue vs to perſeuerance, but we will reſt content with one or two. Firſt, the promiſe is onely made vnto ſuch as perſeuere: hee that endureth to the end ſhall be ſaued, ſaith our [c] Sauiour: he promiſeth the Angell of the Church of Smyrna the crowne of Life, but conditionally if he were fruitfull vnto [d] death: and the Apoſtle boaſteth that there was laid vp for him a crowne of Righteouſneſſe, but firſt hee had fought his fight, hee had finiſhed his [e] courſe. Firſt, hee made righteouſneſſe,

c *Matt.24.13.*

d *Reuel.2.10.*

e *2.Tim.4.7,8.*

teousneſſe, *Munimentum militanti*, a breaſt plate to him as hee was a Souldier; and then he found it, *ornamentum ouanti*, a Crowne to him as he was a Conquerour. So muſt we keepe the Faith, fight out our fight, finiſh our courſe, if we would haue the Crowne. Otherwiſe, if wee either fall backe or ſtep aſide. *It had beene better for vs not to haue knowne the Way of righteouſneſſe, then after wee haue knowne it, to turne from the holy Commandement giuen vnto* f *vs*: and therefore it ſtands vs in hand *now to goe on.* f 2. Pet. 2. 21.

Againe, of all ſinnes; Apoſtaſie is moſt fearefull, moſt hatefull to God, and moſt hurtfull to Man. Hatefull to God, for hee doth tell vs plainly, that if the *Righteous turne away from his righteouſneſſe and commit iniquitie: his righteouſneſſe ſhall not bee mentioned, but hee ſhall die in his* g *ſinne.* Hurtfull it is to man: vvitneſſe the Man in the Goſpell, of whom our Sauiour ſpeaketh; who being diſpoſſeſſed of one Deuill, yet by a relapſe into ſinne, vvas afterwards repoſſeſſed of the ſame, and ſeuen worſe: ſo that his latter end was vvorſe then his beginning. So vvhoſoeuer they bee that haue eſcaped the pollutions of the world, through the knowledge of the Lord and Sauiour Ieſus Chriſt, *yet after they are intangled therein and ouer-come, the latter end is worſe with them then the* h *beginning.* g Ezek. 18. 24. h 2 Pet. 2. 20.

I might adde hereunto the ſimilies, which ſome haue gathered from the naturall courſe of other Creatures, which may ſomewhat perſwade vs to perſeuerance: As, firſt, Man is compared to a Tree, planted by the Riuer i ſide. And ſome haue not ſtucke to call him *arborem inuerſam*, a Tree turned vpwards. Now the nature of the Tree is to extend it ſelfe, *ſuperius*, vpwards. The nature of the Sunne is to goe, *celerius*, with a ſwift courſe. For hee commeth out of his chamber, and reioyceth like a Giant to runne his race. The nature of the Eagle is, to ſoare *ſublimius*, ſo high till he can behold the Sunne. i Pſal. 1.

The nature of the Lion is to goe *Vlterius*, on forward, ſcorning for any feare to turne backe. All theſe ſhould ſerue as motiues to perſwade vs to *goe on*. With the trees we muſt grow vpwards; with the Sunne wee ſhould run out our race. With the Eagle ſoare aloft, till wee can be-
l *Mal.4.2.* hold Chriſt, who is the *Sunne of* l *righteouſneſſe*: and we muſt not bee danted, but boldly goe on (like a Lion) if need require, through a whole Armie of afflictions.

But if we rightly conſider the former two reaſons, they will ſuffice to forewarne vs, to take heed of all kind of Apoſtacie; and to teach vs to beware, that with *Demas* we doe not forſake the Apoſtles ſocietie, and embrace this
m *2.Tim.4.10.* preſent m World: or with *Hymeneus* reiect pure doctrine,
n *2.Tim.2.17.* and delight in prophane n bablings: or like *Iudas*, firſt preach Chriſt, and then betray him: or like *Herod*, euen now to heare *Iohn* gladly, and by and by to behead him: or with *Iulian*, firſt ſeeme earneſt Profeſſors, and in the end proue blaſphemous Perſecutors: nor play the part of *Nero*, in the beginning to doe well, and in the end to thirſt after all euill. It is fearefull to put the hand to the Plow, and to looke backe; but it is damnable with the Dogge to returne to the vomit; or vvith the Sow, to the wallowing in the myre. Wherefore as the Prophet exhorteth, let vs *goe on from ſtrength to ſtrength, vntill we all appeare*
o *Pſal.84.* *before God on* o *Sion*: And as the Apoſtle ſaith, *Forgetting*
p *Phil.3.13.* *what is behind, ſtill endeuour to that which is* p *before*; becauſe

He that now goeth on his WAY.

The life of man in this world is called a Way. *The Lord maketh my way* (that is, my life) *vpright*, ſaith *Dauid*; And mans departing out of this vvorld, is called a Way; *I goe the way of all the Earth*, ſaith *Ioſua*, when he was about to
q *Ioſ.23.14.* q die. In this life there is *via auerſi*, a vvay of him that is vvayward from the vvayes of God, and this vvay is commonly trodden in by all mankind. For *all are gone out of*
r *Pſa.14.* *the way, there is none that doth good*; r *no, not one*. Secondly,

ly, there is *via peruerſi*, a way of the obdured, peruerſe and obſtinate ſinner. *Woe be vnto them, for they haue walkt in the way of* [f] *Cain.* And thirdly, there is *via reuerſi*, a way of the conuert and penitent, and that is onely proper to the godly and approued of God. For *the Lord knoweth the way of the righteous, but the way of the wicked ſhall* [g] *periſh.* The firſt two wayes are too well knowne, and too much vvalkt in: But this laſt way is that ſtraight and narrow Way, that leadeth vnto Life, and few there be that find it. All that will goe on in this vvay, muſt expoſe themſelues vnto innumerable dangers. For all that will liue godly in Chriſt Ieſus muſt ſuffer perſecution. The vvay of man in this life may be compared to that way which *Phœbus* preſcribed to his ſonne *Phaeton*, hee muſt paſſe by the Bull, for *many young Bulls haue compaſſed me*, ſaith *Dauid*, *and mightie Bulls of Baſan haue cloſed me* [u] *about.* He muſt paſſe by the Archer, *for the wicked haue bent their Bow to caſt downe the poore and needie, and to ſlay ſuch as bee vpright of* [x] *conuerſation.* And hee muſt paſſe by the jawes of the Lion. *For the vngodly compaſſe the godly in their ſteps, like a Lion that is greedie of prey, and as it were a Lion lurking in ſecret* [y] *places.* And as one ſaith, The way of man is the path of bruit beaſts; For the godly are beſet by the vngodly on euery ſide, as it were vvith bruit beaſts. Yea, this way of the righteous is not vnlike the way that Seatoſſed *Æneas* had vnto Italie. For *through many afflictions we muſt enter into the Kingdome of God.*

Seeing then our way in this life to Life eternall, is ſo hard and difficult. Let vs with *Moſes* beg at Gods hands, if wee haue found fauour in his ſight, to ſhew vs the vvay that vve may know [z] him.

Now Chriſt is this Way, *I am the Way, the Truth, and the* [a] *Life:* Will vve vvalke directly, he is the Way; would we not be deceiued by the Way, he is the Truth; and his Word which is Truth, is a Lanterne to our feet, and a light vnto our [b] pathes. This is our way to Heauen: Hee muſt

f *Iud.11.*

g *Pſal.1.6.*

Per tamen aduerſi gradieris cornua Tauri. Æmonioſq; arcus, violentiáq; ora Leonis. Ouid. Met.

u *Pſal.22.12.*

x *Pſal.37.14.*

y *Pſ.17.11,12.*

Semita hominum callis ferarum. Iſid.

Per varios caſus, per tot diſcrimina rerum tendimus in cœlum ſedes vbi fata quietas oſtendunt. Virg. Æn.

z *Exo.33.13.*

a *Ioh.14.6.*

b *Pſal.119.*

guide vs to our celeſtiall Canaan; as the Pillar of fire did the Iſraelites to the Land of Promiſe; the Scarlet thread, the two men vnto the houſe of *Rahab*; and as the Starre did guide the wiſe-men to Bethlem; elſe if he be not our Leader and Directer, like the blind Sodomites, wee may wearie our ſelues with groping for *Lots* doore, like the Iſraelites, we may wander vp and downe in the wildernes, but wee ſhall neuer reach home. *For none can come to the Father, but by him*, that is the Way.

He that now goeth on his way WEEPING.

The Septuagint here vſe a word, which carryes a double ſignification: ſo that we may reade the words either thus, He that goeth on his way *ſorrowing*: or thus, hee that goeth on his way *ſuffering*. By the firſt, may bee gathered their griefe and godly ſorrow for ſinne. By the laſt, their payne and griefe ſuſtayned for ſinne: both are very conſonant and agreeing with the matter. If we receiue the former, then wee may caſt our eye to *Daniel*, who mourned and prayed: to *Ieremiah*, whoſe eyes were like Buckets dropping downe teares: and to *Nehemiah*, who faſted, grieued, ſorrowed, and prayed: and all of them confeſſing, that becauſe of their ſinnes, ſuch things came vnto them. A worthy example for vs al, to ſorrow truely, and to weepe bitterly for our ſinnes. *Eſau* indeed wept, and *Ahab* humbled himſelfe; but the one was vnſeaſonable, and the other but temporarie. Theſe are not pleaſing to God, nor auailable to vs. For we muſt now goe on our way *weeping*. ☞ We muſt ſorrow truely and weepe conſtantly. One of our late Writers ſpeaking briefly of true repentance and conuerſion, hath wittily, worthily, ingeniouſly, and iudiciouſly obſtrued a threefold heart in man. Firſt, *a rent heart*, which is like a garment ript in the ſeame, that may bee eaſily ſewed vp againe. Secondly, *a broken heart*, which is like a beggars cloake, tottered and torne, and yet may bee patcht and pieced againe. Thirdly, *a contrite heart*, which

1. Cor conſciſſum.
2. Cor conf. actum.
3. Cor contritum.

which is like a piece of cloth cut all into ſhreds, that it can neuer bee ioyned nor pieced againe. And from theſe wee may learne, that it is not ſufficient for vs to haue our heart like the heart of *Felix* trembling, when wee heare *Paul* diſputing of [c] iudgement: nor yet like the heart of *Pharaoh*, acknowledging, we haue ſinned, but for a moment: nor like the heart of *Ahab*, euen now a little humbled, but by and by hardned: nor yet like the heart of *Eſau*, crying bitterly, but as out of meaſure, ſo out of ſeaſon: but neuer truely broken hearts, and truely contrite: as was *Dauids*, when aſhes was his bread, and teares was his [d] drinke: as was *Ezekias*, when hee chattered like a Crane and mourned like a [e] Doue: and as was poore *Maries*, when ſhee waſht our Sauiours feet with her teares, and wipt them with the haires of her head. But ſuch humbled hearts, and ſuch contrite ſoules, muſt wee all haue, if vvee will goe on *our way weeping*. For as the Prophet *Ioel*, vvee muſt turne vnto the Lord with *faſting, weeping, and with* [f] *mourning*.

c *Act.*24.25.

d *Pſal.*102.9.

e *Iſ.*38.14.

f *Ioel* 2.

If by their weeping, wee vnderſtand the troubles and ſufferings they ſuſtayned, then may we well note the difference betwixt the godly and vngodly in this vvorld. The one are euer in great trouble and perplexitie: vvhen the other are in their jollitie and proſperitie. Whileſt *Ahaſueroſh* and *Haman* ſit feaſting and drinking, the Citie of Shuſan is in great perplexitie. Whileſt the wine that maketh merry the heart of [g] man, is giuen to *Artaxerxes* the King, *Nehemiahs* owne heart vvas ſorrowfull and his countenance ſad. Thus whilſt the wicked, like the rich Glutton, are clothed in purple, and are fed with delicates euery [h] day. Like drunken *Nabal*, paſſe the time in feaſting like a [i] King. Like the rich wretch in the Goſpell, ſurfet on their riches: and like the Iſraelites, ſit them down to eate and drinke, and riſe vp againe to play. The godly vvith *Micaiah*, are fed with the bread of affliction. With the children of the Prophets, they eate of the bitter pot-

g *Pſal.*104.

h *Luk.*16.19.

i 1.*Sam.*25.36.

tage. And with our Sauiour they are a thirſt vpon the Croſſe: And all of them muſt goe on their way weeping. And if we take a narrow view of all the faithfull, from the beginning vnto this preſent, wee ſhall find this to haue beene the condition of them all. To omit *Adams* fall, *Noahs* troubles, *Abrahams* temptations, and *Iſaaks* trials: was not *Iacob* perſecuted of his brother *Eſau*? churliſhly entertained of his vnckle *Laban*: defrauded a long time of faire *Rachell*, was hee not glad to take the cold ground for his bed, and a hard ſtone for his pillow vnder his head? Was hee not forced to expoſe himſelfe in the day to the heat, and in the night to the froſt? Had he not his wages by his Vnckle ten times changed? his owne bed vnnaturally defiled, and his onely daughter deflowred? *ſo that hee went on his way weeping.* *Iob* when hee was robd of his goods, bereft of his children, when hee had the deuill tormenting him, and his wife tempting him, his friends forſaking him, and his ſeruants forgetting him, rogues deridi g him, and villaines diſdaining him: Did not hee *goe on his way weeping.* *Dauid* when hee paſſed through the iawes of the Lion, the paw of the Beare, the hand of *Goliah*, the ſpeare of *Saul*, the rebellion of *Abſalom*, the treaſon of *Achitophel*, the death of *Ammon*, the ſeditious trumpet of *Sheba*, and the curſed tongue of *Shimei*, *&c.* Did not hee *goe on his way weeping*.

Dauid exagitatur, Elias fugatur, Ieremias lapidatur, Eſaias ſecatur, Zacharias inter altare & ædem trucidatur. Ipſe clauſula legis & prophetarum, nec Prophetes tantum ſed Angelus diſſus contumelioſa cæde truncatur. Tert.

This ſhould animate and encourage vs in all our afflictions, our caſe is not ſtrange nor ſingular. For infinite wayes hath Gods Church and children ſuffered before vs. *Abel* was murdered, *Iſaak* flouted, *Eliah* perſecuted, *Eliſha* mocked, *Micaih* buffetted, *Ieremiah* ſtocked, *Iohn* the Baptiſt beheaded, *Steuen* ſtoned, *Iames* killed, *Peter* impriſoned, and our ſweet Sauiour crucified. And in the primitiue Church, ſome were ſawen in pieces in Arabia; ſome of the Saints had their legs broken in Capodocia; ſome hung with their heads downeward in Meſopotamia; ſome maimed of all their ioynts in Alexandria; ſome

ſome parched and burnt before the coales in * Antiochia: they were ſcourged, ſtript, fettered, ſtoned, ſlaughtered. And as the Apoſtle ſaith, they were tried by mockings and ſcourgings, by bonds and impriſonment, they were ſtoned, they were hewen aſunder, they were tempted, they were ſlaine with the ſword, they wandered vp and downe in ſheepe-skinnes, beeing deſtitute, afflicted and k tormented. And ſo all of them *went on their way weeping.*

* Euſeb. Eccl. hiſt. lib. 8. cap. 12. *Flagris explorabantur, nudabantur, in vincula conijciebantur, lapidabantur gladio meribantur.* Soc. Eccl. hiſt. lib. 4. cap. 24.

k Heb. 11. 36, 37, 38.

And beareth foorth good ſeed.

The Prophets digging thorow the wall, and carrying his ſtuffe vpon his ſhoulder, in the ſight of the people, was for a ſigne vnto them, that as he had done, ſo ſhould they doe when they went into captiuitie. But by this carriage is meant not a corporall, but a cordall burden, not borne on the ſhoulders of their bodies, but carried in the bowels of their hearts, to wit, faith and hope in the truth of Gods promiſes for their deliuerance. By an allegoricall phraſe of ſpeech, comparing them that were waiting for their deliuerance, to the needie husband-man, expecting a fruitfull harueſt: For as hope of good encreaſe, maketh him to cheare himſelfe in his need l and pouertie: ſo faith maketh vs to reioyce in m tribulations. The Analogie and reſemblance betwixt ſeed and faith are theſe.

l *Iames.* 5. 7, 8.

m *Rom.* 5. 2. to 5.

Firſt, As ſeed, though of little quantitie, caſt into good ground bringeth foorth thirtie, ſixtie, and an n hundred fold. So if a man haue but faith as much as a graine of muſtard ſeed, it will exceed all other hearbs, and out-top *Nebuchadonoſors* tree reaching the heauen.

n *Mat.* 13. 8.

Againe, As ſeed firſt bringeth forth the blade, then the eare, and laſtly o corne: euen ſo faith ſheweth it ſelfe by degrees, as in the Eunuch, when hee conferred with *Philip*, *What* (ſayth hee) *doth let mee from being baptiſed?* There it did ſhew it ſelfe in the blade. Secondly, he makes confeſſion.

o *Mar.* 4.

confeſſion of his faith, ſaying, *I beliene that Ieſus is the Sonne of God.* There it was in the eare. Laſtly, when *hee went away reioycing that hee was baptiſed*, become a Chriſtian, and a member of Chriſt: there was the ſeed and corne of p faith. Thus the godly goe on *from ſtrength to* q *ſtrength, and the righteouſneſſe of God is reuealed from* r *faith to faith.*

p *Act.8.*
q *Pſal.84.7.*
r *Rom.1.17.*

It is called precious ſeed: *quod rarum eſt charum eſt.* Seed was accounted precious, when all Countries came vnto Egypt to buy corne of *Ioſeph*, and truely faith muſt needs bee precious, ſeeing when Chriſt comes hee ſhall hardly find *Faith vpon the* t *earth.*

f *Gen.41.57.*
t *Luk.18.8.*

Laſtly, The neceſſitie of faith is ſuch, that therefore it muſt needs bee precious: for as the materiall ſeed is the onely inſtrumentall meanes to preſerue the life of man. For all the ſpices, honie, mirth, nuts, and almonds, gold and ſiluer, that were in Canaan, were not ſufficient for *Iacob* and his childrens ſuſtenance: but they were forced to repaire vnto Egypt for corne, that they might liue and not x die. Euen ſo without faith the ſoule is ſtarued: it is the food of it: For, *The iuſt man liueth by his* x *faith.* From hence then wee ſee that in going on our way weeping, wee muſt of neceſſitie carrie precious ſeed: I meane, in all our troubles and afflictions, we muſt haue a true and liuely faith, waiting and expecting from the truth of Gods promiſes a gracious deliuerance. For by faith *Noah* was ſaued from the deluge: by faith *Moſes* conducted the Iſraelites out of Egypt: by faith they paſſed through the red Sea, as on drie land: by faith *Rahab* was deliuered out of Iericho: by faith *Daniel* was ſafe from the Lions: by faith *Dauid* eſcaped the ſword of *Goliah*: and by faith the three Children quenched the violence of y the fire: by faith in Chriſt the blind receiue x ſight: by faith the Lepers were a cured: by faith the woman was deliuered from her iſſue of b bloud: by faith the Canaanitiſh woman had her daughter diſpoſſeſſed: by faith the widdowes

x *Gal.3.11.*
y *Heb.11.*
z *Mar.10.*
a *Mat.9.*
b *Mat.8.*

dowes ſonne was reſtored vnto life: by faith the ſicke receiued health, the lame did walke, all ſores were ſalued, the deuils caſt out, and the dead reuiued. O how excellent and precious thing is faith; It is the light of the ſoule: for by it, *wee know God.* It is the doore of life: for by it, *wee haue boldneſſe, and entrance with confidence;* And the ground of our ſaluation: for *by grace wee are ſaued through faith.* O the great vertue and efficacie of faith: without it, it is impoſſible to pleaſe God: by it wee receiue the remiſſion of ſinnes, it ſaueth ſinners, it enlightneth the blind, enableth the vnable, it cures the penitent, it crowns the patient. Wherefore let vs labour in all things to haue this precious ſeed of faith: for, *all things are poſſible to him that beleeueth.* I know that ſome take this *Seed,* to be vnderſtood of the *Seed* of the Word: and others, for the *Seed* of good workes: but the moſt Interpreters doe expound it, as I haue alreadie explained it. And now I conclude with Saint *Bernards* exhortation to his Siſter, Keepe, I pray you, an vpright, a ſincere, and a ſtedfaſt faith, that in the end, you may receiue *the end of your faith, euen the ſaluation of your ſoules.*

Amen.

Lumen animæ, oſtium vitæ, & fundamentum ſalutis æternæ. Chryſ. in Symb.

1. Ioh. 2. 2. Cor. 5. 7. Eph. 3. 12. Eph. 2. 8. 2. Tim. 3. 15. Heb. 11. 6. Act. 26. 18.

Serua in te veſtram fidem, teme ſinceram fidem, cuſtodite in te meratam fidem.

The laſt Sermon of the third generall part *of this Pſalme, ſhewing the bleſſed eſtate* of the faithfull in the life to come, *intituled.*

The Chriſtians comfort.

THE TENTH SERMON.

VERS. 7.

Hee ſhall doubtleſſe come againe with ioy, and bring his ſheaues with him.

Neſſe pluit tota redeunt ſpectacula mane.
a *Pſal.* 30. 5.

IT may raine all night, and yet cleare vp in the dawning, ſayth the Poet. *Sorrow may bee in the euening, but ioy commeth in the* a *morning*, ſayth the Prophet. In the former part of this Verſe wee haue noted the ſorrow, griefe, trauels, and troubles of the godly in this world: Now it followeth that in this latter part of this laſt Verſe, I ſpeake of the ioy and comfort that they ſhall haue in the world to come. As for the recompence and remuneration (if I may ſay) of the croſſe and afflictions of the godly, I haue ſpoken ſufficiently in the eighth Sermon: and therefore I ſhall not need to be too tedious in repetition: onely this I adde, that there is nothing more certaine then this: that all that now goe on weeping, ſorrowing, and ſuffering for their ſinnes, if they carrie but a ſetled and fixed faith in God and his promiſes: they ſhall queſtionleſſe bee eaſed of their griefe, refreſhed

freshed for their afflictions, and recompenced for all their losses: and therefore the Psalmist sayth, *Hee shall doubtlesse* (that is, without question) *returne with ioy, and bring his sheaues with him.*

Hee shall doubtlesse returne.

The word returne or come againe, is diuers wayes read in the Scriptures: For, first, there is a returning of man vnto himselfe. Secondly, a returning of man vnto God. Thirdly, a returning of God vnto himselfe. Fourthly, a returning of God vnto man.

Man is said to returne to himselfe, when bethinking himselfe of his errours, and considering the wofull case he is in because of his sinne, hee resolues with himselfe to leaue his sinne, and bewayling his former offences to become a new creature. Hee returnes vnto God, when hee puts this resolution into action; and this his purpose into practice, with a contrite heart, and humbled soule, falling downe before the Lord, humbly deploring his owne miseries, and heartily imploring his mercies. Both these wee see in the prodigall Child: first, hee considers with himselfe in what wofull plight hee was in, by reason of his follie: and vpon this consideration, hee resolues to returne to his father to confesse his offence, and to begge pardon. Then, what hee purposed hee accordingly performed: hee returnes to his father, cries out, *Father I haue sinned against heauen and before thee, and am no more worthie to bee called thy* [b] *sonne.*

Greeke, Εἰς ἑαυτὸν ἐλθών.

b *Luke* 15.

God may be said to returne to himselfe, when forgetting his wrath, hee repenteth himselfe of the euill hee determined to bring vpon [c] man. For God in himselfe is all mercie, *Deus meus misericordia mea*, my God is [d] my mercie. *Ipse est & ipsa est misericordia*, hee is mercie, euen mercie it selfe: For, as his greatnesse is, so is [e] his mercie: But in himselfe hee is not properly all wrath, but our sinnes prouoke him to anger: witnesse himselfe, speaking

c *Ier.* 18.8. and 26.3.
d *Psal.* 59.17.
e *Eccl.* 2.21.

king of Ierusalem, hee sayth, *Shee hath prouoked mee vnto* f *wrath.* More clearly in the fiftie fift Chapter of *Isaiah*, Where hee sayth thus, *I spred out my hands all the day vnto a rebellious people: a people that prouoked mee euen to my face.* Hee is neuer angrie but when our sinnes constraine him. Now, when hee turnes from his wrath, for hee abideth but a while in his g anger, and remembers his tender mercie, which endureth for euer: hee turnes from that which hee is not, to that which hee is: from that which hee hates, to that which hee loues: for hee retaineth not his wrath for euer, because mercie pleaseth h him.

f *Ier.*4.17.

g *Iona* 3.9. *Psal.*30.5.

h *Mic.*7.18.

Hee returnes to man, when hee hath compassion vpon him, subdues his iniquities, and casts all his sinnes into the bottome of the sea, and when hee restores him to his former happinesse * and estate. This is plainely seene in the pittifull father of the penitent prodigall: when hee sees him afarre off what doth hee? Is his wrath remembred? Is his anger kindled? Is his sonnes offence called to mind? No, no: there is nothing in the Father but loue and affection, mercie and compassion: hee runnes and meetes him, falls vpon his necke and kisses him, receiues him into his fauour, restores him into his former, nay blesseth him with a more happie estate then hee had before. In the precedent part of this Verse is contained, the returning of man vnto God, by going on his way weeping, by his sorrowing, and lamenting his sinnes, and present miserie for sinne. This latter part comprehends, the returning of God vnto man, in extending his mercie towards man, in causing him to returne with ioy, forgiuing his sinne, and changing his wofull estate, into a ioyfull and glad estate. These two must concurre together: *Returne to mee, and I will returne to you,* sayth the Lord. For certaine it is, that hee that returnes to the Lord, by *going on his way weeping*: the Lord will returne to him, in causing him to *returne with ioy, and bring his sheaues with him.* See *Isaiah* 55.7.

* *Psal.*80.14.

The

The words may be taken either topically, for the Iewes returning from Babylon home to Ieruſalem; or typically for our migration out of this World, this earthly Babylon, vnto our home the heauenly Ieruſalem. In both there are two things to bee obſerued: The place from whence wee come; and the place whither we goe.

The place from whence the Iewes returned; was, *De terra inimici*, from the Land of their [i] enemie: a place of confuſion, crueltie, and oppreſſion: a place of wickedneſſe, idolatrie and prophaneneſſe: a place of ambition, pride and contention: a place without the feare of God: *A Land of grauen Images, where they doted vpon their* [k] *Idols*: a Land, where the Saints of God had no content, but much diſcontent; *where they were trodden vnder foot, where they drunke the cup of trembling, and the dregs of the Lords* [l] *wrath. Where their necks were vnder perſecution, where they were wearie and had no* [m] *reſt.*

i *Ier.*31.16.
k *Ier.*50.38.
l *Iſ.*51.22.23.
m *Lam.*5.

The place whither they were to returne, was Ieruſalem; the Towne of peace, the Citie of the great God; the Sanctuarie of the moſt [n] High: *A Citie that was at vnion within it ſelfe, whereunto the Tribes, euen the Tribes of the Lord went vp, according to the teſtimonie to Iſrael, to praiſe the Name of the Lord; and where there were Thrones ſet for iudgement, euen the Thrones of the Houſe of* [o] *Dauid.* A place which the Lord had choſen for himſelfe: a place, where was the Lords Houſe: and a place, wherein the Name of the Lord was called vpon.

n *Pſal.*46.4.
o *Pſal.*122.4,5.

The Place, from whence wee returne, is this World; which is to vs, as Babylon was to the Iewes; Egypt, to Iſrael; and Sodom, to *Lot*. For here is nothing but confuſion, oppreſſion, and vncleanneſſe: a place of obſcuritie, ignorance, and darkneſſe: a place, where wee are ſure of hatred and [p] perſecution: a place, where there is nothing but *vanitie and vexation of* [q] *mind*: a place, where the beſt man that euer liued, could find no content, for if any man could haue found out content in this wretched

p *Iob.*15. and 16.
q *Eccl.*2.11.

world, then *Salomon* ſhould haue atchiued it: *For he built him Houſes, he planted Vineyards, he made him Gardens and Orchards with Trees of all fruit; hee got him Seruants and Maides, Men-ſingers and Women-ſingers, and the delights of the Sonnes of men; hee had ſuch poſſeſſions of Beeues and Oxen, ſuch ſtore of Siluer and Gold, that he was great aboue all that were before him in Ieruſalem; and whatſoeuer his eyes deſired, hee with-held it not from them.* But what is the end of all? Behold, ſaith he, all is *vanitie and vexation of the* [r] *ſpirit.* What then if a man had the ſumptuous buildings of *Lucullus*? The fruitfull Orchards of *Alcynous*? The innumerable riches of *Cræſus*? The delicate dainties of *Appitius*? and the large Dominions of *Darius*. What if a man was the chiefe Monarch vpon earth, as was [f] *Cyrus*, and might walke with *Nebuchadonoſor*, proudly in his Royall [t] Palace: and were Princely apparelled with [u] *Herod*: and were as rich as that couetous [x] worldling: and fared delicately euery day like the Glutton: yea, and if he had all the pleaſures of this world at command, what ſhould hee reape in the end by them? The ſame (as the Poets fayne) that *Prometheus* had by *Pandoras* Boxe, plagues to torment him. What *Iaſon* found in *Medeas* caſket, wild fire to burne him: And what *Hercules* found in *Deianiraes* ſhirt, poyſonable venome to rot him. More plainly what *Adam* found by eating the forbidden [y] apple. What *Achan* got by the Babyloniſh [z] garment: and what *Gehezi* did reape by *Naamans* ſiluer, and two ſuites of [a] rayment. For the preſent he ſhall haue vanitie and vexation: and hereafter, if he doe not forgoe them, death and deſtruction. Wee muſt not therefore here in this world, take vp our Station; but we muſt returne from Babylon, that wee bee not *partakers of her ſinnes, and ſo receiue of her* [b] *plagues.*

The place whither we muſt returne, is to our home, to Mount Sion, to the Citie of the liuing God, the celeſtiall [c] Ieruſalem; whoſe foundation is garniſhed with precious ſtones;

r *Eccleſ.* 2.4. to 11.
f *Ezra* 1.2.
t *Dan.* 4.26,27.
u *Act.* 12.21.
x *Luk.* 12.
y *Gen.* 3.
z *Ioſ.* 7.
a 2. *King.* 5.
b *Reuel.* 18.4.
c *Gal.* 4.15. *Heb.* 12.22.

ſtones; whoſe Gates are of Pearle, and Streets of pure gold, wherein there is no Temple, for the Lord God Almightie is the Temple of it: where there is no need of the Sunne, nor of the Moone to ſhine in it, for the glorie of God doth inlighten it, and the Lambe is the light [d] of it: where wee ſhall bee in the companie of innumerable Angels; of the Congregation of the firſt borne; and with the Spirits of iuſt and perfect men; with God, the Iudge of all; and with Ieſus, the Mediator of the new [e] Teſtament. *Glorioſa dicta ſunt de te*; *Moſt glorious things are ſpoken of thee, thou Citie of God*, SELAH. O, who can expreſſe; nay, who can conceiue, *ordinem & ornatum*, The order and ornament of this celeſtiall Paradiſe. This is the Houſe of Wiſedome tightly trimmed, and curiouſly [g] carued: This is the Palace of *Salomon*, the Pillars thereof are ſiluer, the pauement gold, the hangings purple, and ſhee is paued with the loue of the Daughters of [h] Ieruſalem: this is that inheritance which the Apoſtle calls [i] *vndefiled, that withereth* [k] *not*. Where he vſeth two words: The one, a name of durable precious ſtone: and the other, of a pleaſant flower whoſe colour fadeth not. The one ſhewing, *quam permanens*; how that it is an euerlaſting inheritance. The other, *quam placens*; how amiable and delectable it is. This is the euerlaſting Tabernacle our Sauiour ſpeakes of: This is that building giuen vs of God, which the Apoſtle calls *a Houſe, not made with hands but eternall in the* [l] *Heauens*: and which Saint *Peter* termes *the euerlaſting Kingdome of our Lord and Sauiour Ieſus* [l] *Chriſt*: and as it is eternall, ſo are all things therein eternall. *The things which are ſeene are temporall, but the things which are not ſeene are* [m] *eternall*. There wee ſhall haue *lucem æternam*, eternall light: For there wee ſhall haue no Sunne to ſhine by day; neither ſhall the brightneſſe of the Moone ſhine vnto vs: for the Lord ſhall be *our euerlaſting light, and our God our* [n] *glorie*. There ſhall wee haue *vitam æternam*, eternall life. *This is that record*

d *Apoc.21.*

e *Heb.12.23, 24.*

f *Pſal.87.3.*

τὴν διάταξιν ἐκείνης τῆς παλατείας καὶ πᾶσαν τὴν διάκοσμησιν καταμαθεῖν ἔξεστιν ἀνθρωπίνοις ῥήμασι. Baſil. *hom. in Pſal.45.*

g *Pro.9.1.*

h *Cant.3.9,10.*

ἀμάραντος καὶ ἀμίαντον.

i *1.Pet.1.4.*

* *Amictus nihil igne deperdit veneficijs omnibus reſiſtit.* Plin. *lib.36. cap.19.*

k *2.Cor.5.1.*

l *2.Pet.1.11.*

m *2.Cor.4.18.*

n *Iſ.60.19.*

(ſai.h

(saith Saint *Iohn*) *to wit, that God hath giuen vs life eternal,*
o 1.*Ioh.*5.11. *and this Life is in his* o *Sonne.* There we shall haue *gloriam aternam*, eternall glorie. For God hath called vs *vnto e-*
p 1.*Pet* 5.10. *uerlasting glorie in Christ* p *Iesus:* and there we shall haue
q *Is.*35.10. *gaudium aternum*, eternall q ioy. For all *that trust in the*
r *Psal.*5.11. *Lord, shall reioyce and triumph for* r *euer.*

☞ The other word, which the Apostle vseth, for the set-
Amarantus immarcescibilis, quod non marcescat sed decerptus asservetur. Plin.*l.*21.*cap.*8. ting foorth of this celestiall inheritance; is vsed of *Plinie*, for the name of a floure, which doth not lightly fade, nor decay; and which for pleasant colour and louely beautie, is called of some Writers, *Flos amoris*; in English, *Flora-mour*, or floure Gentle. Whereby the Apostle will let vs know, that all things in this celestiall Ierusalem, are not onely durable and permanent, but also delectable & pleasant. There is nothing that can dislike vs; and there wants nothing that may delight vs. Our eares shall bee delight-
s *Reuel.*5.4.and 19.1. ted with the melodious harmonie of that heauenly s *Hallelsuiah:* our smel, with the odoriferous perfume of the gol-
t *Reuel.*8.3. den Censor, *The prayers of the* t *Saints:* our taste, with the pleasant fruit of the Tree of Life, *which is in the middest of*
u *Reuel.*2.7. *the Paradise of* u *God:* and our eyes, in beholding him that
x *Psal.*100.3. made x vs; that saued y vs, and that glorifies z vs. The con-
y *Phil* 3.20. sideration of this, strucke *Dauid* into such an admiration,
z *Rom.*8.30. of this blessed Cities perfection, that being rauished with the beautie thereof, and ouer-come with a longing desire to enioy these pleasures, he could not but crie out, *O Lord of Hosts, how amiable are thy Dwellings! my soule longeth;*
a *Psal.*85.1,2. *yea, and fainteth for the Courts of the* a *Lord.*

Consider wee now with our selues, from whence wee come, and whither we must returne: from seruitude and slauerie; thither, where we shall be free and at libertie. *Ierusalem which now is, is in bondage; but Ierusalem which is*
b *Ga.*4.25,26. *aboue, is* b *free.* From a place where wee sorrow, grieue,
c *Rom.*8.22,23. and c grone: Thither, where the Lord will wipe away all teares from our eyes; and where there is no sorrow, nei-
d *Reuel.*21.4. ther griefe, neither d crying. From hence, where wee can find

find no rest: thither where our eyes shall see *Ierusalem, a quiet Habitation, and a Tabernacle that cannot be* [e] *remoued.* From hence, where wee haue no peace: thither, where there shall bee no end of our [f] peace. From hence, where we are in continuall danger and jeopardie: thither, where we shall be in safetie and securitie. For *my people shall dwell in the Tabernacle of peace, and in sure dwellings and in safe resting* [g] *places.* From hence, where wee are vexed with the societie of the wicked: thither, where we shall prayse God with our whole heart, *in the Assembly and Congregation of the* [h] *iust.* From hence, where wee are in want and aduersitie: thither, where wee shall haue full facietie and content of all things; where God shall be to vs [i] *all in all.* Hither it was that old *Simeon* longed to returne, when he sung his *Nunc dimittis*; *Lord, let thy seruant depart in peace.* Hither it was that blessed *Steuen* longed to come, when he said, *Lord Iesus receiue my spirit.* Hither it was, that the Apostle desired to be, when he wisht to be dissolued, and *to be with Christ.* Yea, and hither it was that *Dauid* thirsted to come, when he chose rather to be *a doore-keeper in the House of God, then to dwell in Kings Palaces.* And hither let me exhort you all to returne, as the Prophet did the Iewes, to *come out of this Babel, and to flee from the Chaldeans*, the wicked Inhabitants of this world, *with a voyce of* [k] *ioy. Goe your way, stand not still, but remember the Lord afarre off, and let Ierusalem come into your* [l] *minde.*

[e] *Isa.* 33. 20.
[f] *Iss.* 9. 7.
[g] *Isa.* 32. 18.
[h] *Psal.* 111. 1.
[i] 1. *Cor.* 15.
[k] *Isa.* 48. 20.
[l] *Ier.* 51. 50.

Hee shall returne with ioy.

Hee shall not returne with sorrow or griefe, but with great gladnesse and ioy. The old Israelites, whilst they were in Egypt, grieued and groned, being oppressed with their grieuous taskes and burdens. But when they were freed from thence, they marched towards Canaan with the noyse of musicke, with the sound of Timbrels, dancing and reioycing. The Iewes sitting by the Riuers of Babel, wept: They could not sing the Songs of the Lord in a

f *Psal.*137. ſtrange Land: their tongue claue vnto their f jawes; but when the Lord turned againe their captiuitie, they returned with great gladneſſe, and with the voyce of ſinging. Their mouth was enlarged, and their tongue vntyed, to prayſe the Lord with ioyfull Songs of prayſe. Euen ſo whilſt we are captiues in this wretched world, we are full of ſorrow and griefe; but when wee returne to Sion, wee ſhall be as full of ioy and gladneſſe. *Verily, verily* (ſaith our Sauiour) *yee ſhall weepe and lament, and the world ſhall reioyce: yee ſhall ſorrow, but your ſorrow ſhall be turned into*

g *Ioh.*16.20. g *ioy.*

One contrarie doth follow vpon another, is an Axiome in Philoſophie; and here it may bee a true Poſition in Diuinitie. Mercy and Iudgement, Ioy and Griefe, are contraries: and when the one preceeds, the other followes after. So if the Lord, who is *gracious and mercifull, ſlow*

h *Ioel* 2.13. *to anger, and of great* h *kindneſſe:* doe ſuffer the wicked in this world to reioyce in their pleaſures, wayting for their amendment: yet in iudgement, hereafter their laughter ſhall bee turned into mourning, and their ioy into heauineſſe, vnleſſe they repent betimes. Witneſſe the rich Glutton, who paſſed ouer his life in eaſe and proſperitie; being clothed coſtly, and dieted daintily, yet afterwards was tormented with an vnquenchable flame. For *they*

i *Luke* 6.25. *that now laugh, ſhall weepe and* i *wayle.* So on the other part, they that now mourne ſhall bee made glad and ioyfull: witneſſe poore *Lazarus*, afflicted and full of ſoares, more pitied of Dogs then dogged *Dines*, who after his afflictions was carryed by Angels into *Abrahams* boſom, the place of all happineſſe, pleaſure and comfort. For *they that ſowe in teares, ſhall reape in ioy.*

Is not this a great comfort to vs in all our troubles? That he that *now goeth on his way weeping, ſhall doubtleſſe returne with ioy, cum gaudio interno*, with an inward ioy, when their conſcience is quiet and their ſoule reioyceth; that their ſinnes are pardoned, they iuſtified, and ſhall aſ-

ſuredly

ſuredly bee glorified. Truely, there is no ioy in the World to that of a peaceable conſcience: witneſſe *Ezekiah*, when in his greateſt extremitie his conſcience told him, that hee had walked vprightly before [k] God: and the Apoſtle greatly reioyced, when he knew nothing by himſelfe. He ſhall returne, *cum gaudio extremo*, with an outward ioy, reioycing, as one ſaith, in the beautie and glorie of all the Creatures. For Chriſt ſhall make all things [l] new; For-euen *the Heauens ſhall reioyce, and the Earth ſhall be glad, and all Creatures ſhall be ioyfull when they are deliuered from the bondage of corruption into the glorious libertie of the ſonnes of* [m] *God.* He ſhall returne, *cum gaudio æterno*, with an euerlaſting ioy. *The redeemed of the Lord ſhall returne and come to Sion with prayſe; and euerlaſting ioy ſhall bee vpon their heads; they ſhall obtayne ioy and gladneſſe, and ſorrow and mourning ſhall flee* [n] *away.* This is that ioy, which the Apoſtle calls *ineffable and* [o] *glorious:* This is that ioy, which the Schoole-men call *intenſiuum & extenſiuum*, ſo extended, that it can neuer be ended, and ſo intended that is ſo great, and ſo full of ioy, as greater and fuller there cannot be. With this ioy *Steuen* was rauiſhed, when he ſaw the Heauens open, and Chriſt ſitting at the right hand of his heauenly Father. It is ſuch a ioy, whereunto being compared, all pleaſure is but payne; all gladneſſe, but griefe; all ſweet, but ſure; and all fauour, but filth. Thriee happy are they that are partakers of this ioy. For bleſſed is he that now weepes, for he ſhall laugh.

[k] *Iſa.38.*
[l] *Iſa.65.17. 2.Pet.3.13. Reuel.21.1.*
[m] *Rom 8.21.*
[n] *Iſa.51.10.*
[o] *1.Pet.1.8.*

And bring his ſheaues with him.

The Iewes after their deliuerance was publiſhed and proclaymed by *Cyrus*, their great pouertie and penurie, vvas changed into great proſperitie and plentie. For they vvere ſupplyed with Siluer, Gold, Cattell, vvith precious things, and with willing [p] offerings. In like manner their Progenitors the Iſraelites, after their great.

[p] *Exod.*

wants and ſcarcitie of all things in Egypt (for all their fleſh-pots) they were brought to a Land that did flow with milke and honie, and abounded in all things. Both theſe did but typically point out the great commoditie that the faithfull ſhall reape by the Croſſe. Our Sauiour ſayth, wee ſhall receiue double in this world, and much more in the world to come. *Abraham* after his long pilgrimage, was ſeated in a fruitfull Land, and found the Lord, *an exceeding great reward*. *Dauid* after his great perſecution, and long baniſhment, had his *lot fallen into a pleaſant ground*. *Iacob* after his great ſeruitude, was greatly enriched. And *Iob* receiued double for that hee loſt. ☞ Thus our afflictions are like the hearbe Moly, whoſe root is blacke, and the bloſſoms white: like *Aarons* Rod, which brought foorth buds, bloſſoms, and ripe Almonds: and like *Samſons* dead Lion filled with meat and honie. But what are all theſe to that which wee ſhall receiue hereafter. The Euangeliſt *Matthew* ſayth, wee ſhall receiue *an hundred* [f] *fold*; a number finite, for an infinite: but *Luke* ſayth, *much* [t] *more*; becauſe they are in number infinite, hee ſets them downe indefinite. And the Apoſtle ſayth, that *neither eye hath ſeene, nor eare hath heard, nor the heart of man can conceiue the things, which God hath prepared for them that loue* [u] *him*.

[f] *Matth.19.29.*
[t] *Luke 18.28.*
[u] *1.Cor.2.9.*

Should not this with the Apoſtle, make vs eſteeme the afflictions of this preſent time, not worthie of the glorie that ſhall bee [x] reuealed. Our Sauiour wills vs with ioy and gladneſſe to ſuffer perſecution, for *great is our reward in heauen*. Our reward (ſayth one) is ſo manifold, that it cannot be numbred; ſo great, that it cannot be valued; ſo ſingular, that it cannot bee compared; and ſo laſting, that it can neuer bee ended. Saint *Auguſtine* ſpeaking of the ioyes and pleaſures, which the godly ſhall haue in heauen, ſayth, that wee may more eaſily tell what is not there, then what is there. There is no diſcontent, no griefe, nomourning, no miſerie, no corruption, no death,

[x] *Rom 8.18.*

Facilius dicere poſſe mus quid illuc non ſit quam quid ibi ſit.

death, no penurie, no pouertie. But what is there? Neither eye hath ſeene, nor eare hath heard: for the naturall man perceiueth not theſe things, and yet there are pleaſures for euermore: yea, wiſh what thou wilt, and it ſhall bee there; and abhorre what thou pleaſe, and it ſhall not bee there. *Quicquid voles erit, & quicquid noles non erit.* Auguſt.

Further, the conſideration of this heauenly reward, theſe ſheaues, theſe ioyes, ſhould make vs lightly to eſteem this preſent world: and cauſe vs not to value theſe corruptible things at ſo high a rate. Shall wee with the Gadarens preferre our ſwine before our ſaluation? With the Iſraelites the fleſh-pots of Egypt before the heauenly Mannah? With *Demas* the pelfe of this world with the pleaſures of the world to come? No God forbid. This is like *Iſops* cocke, to value a barley graine before a precious gemme: with *Plutarchs Grillus* to eſteeme of *Cyrees* her ſwilling tub, better then of *Vliſſes* his dainties. And *Glaucus*-like to change coates of gold for braſen armour: or like *Diocleſian*, to preferre a few pot-herbs before a Crowne and Imperiall Scepter: and *Eſau*-like, to ſell our birth-right for bread and pottage. But let vs with the Apoſtle account all theſe things but loſſe and [a] dung: with the Philoſopher, nothing and nothing worth: and with the Saints, let vs willingly forgoe them: knowing that *in heauen wee haue a better and a more enduring* [b] *ſubſtance*: for that is meant by the godly, his *bringing of his ſheaues with him.*

Χρυσια χαλκειων. a Heb. 12. 16. ὐδεν ὐδενος ἀξια. Plato. b Heb. 10. 34.

You haue heard now whither wee ſhall returne, to wit, from Babylon to Sion, from this wretched world to the Land of promiſe, to the Citie of reſt Ieruſalem, that is aboue. You heare how ioyfully wee ſhall bee receiued; and how infinitely wee ſhall be rewarded. Now leſt too many ſhould be deceiued in too haſtily applying this promiſe vnto themſelues; wee muſt know that diuers haue nothing to doe with it.

Firſt, all who place their whole happineſſe in this world:

like the rich glutton farsing and fatting their bellies with delicates and dainties: like *Nabal* feasting like a King: they haue no part herein. for, *Woe be vnto them that are full,*
c Luke 6.25. *for they shall* c *hunger.* Nor yet the rich Cormorants, who *Crœsus*-like delight onely in their substance: *Midas*-like wish they could change all things into Gold: and like the worldling in the Gospell, who wished his soule to take rest, for it had store laid vp for many yeares. They haue not to doe with this promise: for, *Woe be vnto them that*
d Iam.5.24. *are rich, for they haue receiued their* d *consolation.*

Againe, no backslider nor reuolter, hath interest heerein, whether hee be a worldly Apostatate with *Demas*, or heretically with *Hymaneus*; or blasphemous like *Iulian*, or any one that goeth not on his way, and perseuereth not vnto the end. For, *it had beene better for them not to haue knowen the way of righteousnesse, then after they haue knowen*
e 2.Pet.2.21. *it, to turne from the holy commandement giuen vnto* e *them.*

Further, all that are plagued for their sinnes, and so may seeme to *goe weeping*, haue no parcell in this promise: for then should *Cain* and *Nebucadonosor* claime interest therein: Nor yet all they that are humbled with Gods iudgements: for then would *Pharaoh* and *Ahab* challenge some right heerein: Nor yet they, who too lately weepe and confesse their errours: for then *Esau* and *Iudas* might haue some hope heerein. But such as suffer for the triall of faith, as did *Ioseph* and *Iob*: such as grieue and mourne for their sinnes, as did the poore Publican, and *Marie Magdalen*; euen vnto them it is said, *Blessed are*
f Matth.5.4. *yee that mourne, for yee shall be* f *comforted.*

Lastly, all that seemingly haue faith haue no part heerein: for the wicked and the deuills themselues haue a kind of faith, which is only historicall, without any confidence or trust in God. Others haue a better faith then this, but it is momentanie and temporarie, it falls and failes when tribulation comes: like seed sowne in stonie ground, which being parched with the Sunne fadeth and withereth: for

wee

wee muſt not onely carrie ſeed, but *precious ſeed*; a ſauing faith, a liuely hope: ſuch a faith, whereof the holy Ghoſt is the efficient cauſe: for, *Faith is the gift of* g *God.* The Goſpell, the inſtrumentall cauſe: for, *Faith commeth by hearing of the* i *Word.* And our ſaluation the finall cauſe: for, *The end of our faith is the ſaluation of our* k *ſoules.* To conclude, ſuch as forſake all things, as the Apoſtles did; and deſire to depart out of this wretched world, as old *Simeon* did; and conſtantly perſeuere vnto death, as Saint *Steuen* did; ſuffer afflictions patiently, as *Iob* did; ſorrow for their ſinnes penitently, as *Peter* did; endure conſtantly, as *Antipas* did; and carrie a ſtedfaſt faith, as Saint *Paul* did: ſuch I ſay haue the onely right to this promiſe: they onely ſhall find and feele the ſweetneſſe of this bleſſing: and they and none elſe ſhall reape theſe ſheaues:

g Eph.2.
i Rom.10.
k 1.Pet.1.9.

for in regard that they haue *gone on their way*
weeping, they ſhall doubtleſſe come againe
with ioy, and bring their
ſheaues with
them.

FINIS.

Faults eſcaped.

Pag.12.lin.33.read Rimmon. p.22.l.34.who. p.50.l.1.exciting. p.66.l.1.typically expreſſe the coniunction. p.66.l.16. Salomons. p.67.l.17. ſanctifies you. pag 69.lin.9. approued: Gods children were. p.70.l.32. obſeruations. p.136.l.2.whileſt. p.137.l.11.conforme.

Errata in annot.

Pag 5. σιδηρᾶς. ibid. πλευβίρους. p.14. *iuſtus eſt.* ibid *iuſtum punire iniuſte.* p.31.d. *bilitatum.* p 55. *cupientia.* p.71.*Ouid. Metam.lib.15 fab.1.* ib.*ex infideli* p.110.ὅταν. ibid.πρέχωμεν. p.113.παθήματα μαθήματα. pag.119. ἀνάρχονται. p.136.*vt eius.* p.142. *cadentem.* p.148. πορευόμενοι. ibid. σωφρον. p.150.*beu fuge.* p.159.*anime.*